

Rauzatal Auliya



Masuleum of Hazrat Burhanuddin Gharib

By
Ghulam Ali Azad Bilgrami

Translated by
Hafeez Anwar
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid Eldin Attar)
& Hasth Bahist
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Published by

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Authors' introduction

My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes

We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes

Owaise of Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as

either no longer monitored by Guinness World Records or no longer viable.

As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours

sincerely,

Ralph Hannah

Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A. on their website. Its link is as follows

[www.google.co.in/webhp?
gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez](http://www.google.co.in/webhp?gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez)

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

Author's Introduction	

The publication note in the Second Episode by Mr. David Rosenbaum of New York Times	
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<p>Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the</p>	
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memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “ I am the truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link:
Owaise al- Qarani.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

Owaise of Qarni
113k - adobe pdf - view as html

On him, which were explained by the prophet. Then Owaise of Qarni . . . Translated from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad, India. , reference book . . .

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

‘Tadhkiratal-Auliya’ by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available. His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time.

Due to many great chapters this book is very famous in the world and its translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of

Qarani' on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,
David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
I have received the RTF file.
Thank you.

Will post it during the next update of the site.

David Rosenbaum

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr. David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owaisie of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez,

B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owaise al-Qarani.

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2. Owaise of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni (Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -

View as html - More from this site –Save.

=====

New York Times reporter Mr. David E. Rosenbaum was

beaten, robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book Tadhkirat Al-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2. Muslim Saints of Hyderabad
3. Gulzar Auliya
4. Kashaf-ul-Asrar
5. Bahar-E-Rahmat.
8. Hasth Bahist
9. 200 kid books
10. The 100 names of Madina city
11. The Muslim Saints of of Bider
12. The Muslim Saints of of Bejapur
14. Tadhkirtal Auliya (Muslim Saints & Mystics)
15. Biography of Hadrat Syed Shah Ghulam Afzal Biabani

16. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi

17. Biography of Hazrat Khaja Usman Haruni

18. Biography of Hazrat Baba Tajuddin Nagpur

19. Anis Arwa by Hazrat Khaja Moinuddin Chisti

20. Biography of prophet Mohammed (peace be upon him)

21. Biography of Hazrat Mashooq Rabbani Warangal

22. Biography of Hazrat Shah Shah Afzal Biabani

23. Biography of Hazrat Syed Shah Sawar Biabani

24. Muslim Saints of Warangal

25. Muslim Saints of Chennai

25. Muslim Saints of Aurangabad

An Ad for my book

Muslim Saints and Mystics'
Episodes from the *Tadhkirat*
al-Awliya of Farid al-Din Attar

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.

Published by
A.S. NOORDEEN
P.O.BOX 42-Gombak,
53800 Kuala Lumpur
Tel: 03-40236003
Fax 03-40213675
E-mail :asnoordeen@yahoo.com

An Ad for my another book
Muslim Saints and Mystics’
 Episodes from the Tadhkirat
 Al-Awliya of Farid al-Din Attar
 (Supplementary version)

This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly from the below address.

In this book three lengthy episodes of Farid al-Din Attar’s book ‘*Muslim Saints and Mystics*’ are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as

follows from which this book can be had directly.
Amazon.com

The Bio Links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available

on the above mentioned famous U.S.A. website.

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My three poems_

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night
 I visited the tomb of white
 Full beautiful in the glorious moon light
 Shah Jahan's love and Mumtaz's beauty
 Making fun of today's love and poverty
 No-one leaves without feelings of beauty
 After seeing the Taj Mahal's majesty
 The Taj was reminding me the duty of love
 And showing the king's power of love
 Even today in the darkness of strife
 The Taj is preaching a lesson of love and life.
 By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
 Which shaken the depth of our saddest loving memories
 Even the seasonal changes and other worldly affairs
 Could not diminish away her saddest loving memories
 Due to the saddest grief, our souls are broken

We are worldly losers and our hearts are broken
 Oh : her saddest memories you must not die
 Guide us to cover the deliverances of the world
 Oh : the heavenly Lord takes Thou care of this beloved soul
 Who never faced any worldly peace and pleasure.
 By Mohammed Abdul Hafeez, B. Com.

The Dim flame

When the flame of her life was going to dim
 No one of us not there to say goodbye
 It is how painful for our whole lives
 That we cannot see her at death time
 Death is sure for every human beings
 But how her strange death was indeed?
 Her loving relatives were far from her
 And they cannot reach for the last visit
 We should believe in the heavenly Lord
 Who made our vast and great human land
 Sure she has gained a position in the grave land
 So, We should not worry Allah is great and known.
 By Mohammed Abdul Hafeez, B. Com.

The author wept very much at the Qazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a

big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Qazipet.

When my grand dad Sheikh Dadan reached Qazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Qazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal

Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.

1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak. Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book ‘Tadkiratal Awliya’ by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book ‘*Muslims Saints and Mystics*’ was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school

Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1.

Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Qazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Qazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Qazipet Dargah Sharif (shrine) with great fame and good name my grand dad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master.

Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from

Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Qazipet Jagir on regular basis.

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An event of the theft during the service of period of my grandfather at Qazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one

month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there. The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was

especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post. It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Qazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book ‘*Lemat Biyabani*’

By Syed Khaja Sadat Hussain Biyabani

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Translated by
 Mohammed Abdul Hafeez, B.Com.
 Translator ' Muslim Saints and Mystics'
 (The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grand father and grand mother at the graveyard of Qazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
 Translator ' Muslim Saints and Mystics'
 (The Tadhkirah al-Awliya of Farid)

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Dear Mr. Hafeez Sahib
 Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed, it is a nice English Translation and will

help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries .I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,
 Syed Jalal Quadri
 5873 E Beverly Circle
 Hanover Park IL 60133
 Cell# 847-436-8535

In the loving memory of my mother

Oh mother you lived long and left us on 3rd November 2016
And showed us a life struggle by drawing a road map of life

You have protected us since childhood to our older life
So for this, we cannot ignore you during our period of life
Your life mission was not at any time dull and the wasteful
But it was an example of a hard struggle for the happy life
Your determination power which was so great to fight the life
With such thinking brought good benefits and much success

You acted in worldly matters and but also active in religion
 Your presence in our house was a grace due to the kindness

After your demise, there was such a great loss in the house
 Her name was Akhter, she was the lucky star during her life

It is sad her journey period ended in 6 days in the hospital
 And left upon impression so it cannot be removed from us

Oh God, you have given her a position in the mortal world
 So bestow mercy and blessings on her final resting place.

Hafeez Anwar
 Email: hafeezanwar@yahoo.com
 Translator ' Muslim Saints and Mystics '
 (The Tadhkirah al-Awliya of Farid Al-din Attar)
 & Hasth Bahist, Hyderabad

The verse Fateha (The opening)

It is difficult Your praise and it is hidden Your virtues in all
 You are visible there in all and You are there in everything
 For every particle, you are created from the beginning to end
 You are Sustainer of all not in this world, but in another world
 You are Lord of the worlds and you are forgiver of the worlds
 You are kind to all and Your kind favor is there for all persons
 Those who are pious then You are merciful to such persons
 Your special favour is there for them and You are kind to them
 You are the owner everyone settle deeds on judgment day
 In your hands is a penalty and a prize and you are the owner
 All our worship is for Your sake, oh Lord of the two worlds
 All slaves belong to you from the origin, if he is big or small
 For all our needs you are essential and Your personality is kind
 You give all one who calls you as You are a kind helper to all
 Guide us such right path now, on which path who went away
 With Your graces and all passed away on such path indeed
 But there will be no such way never, which is ignored by You
 So who lost and misguided on such way due to your anger
 This is the prayer of your slave and its is request of your lowest
 Accept the prayer of Hafeez as you are an owner of two worlds

Translated by
 Hafeez Anwar
 Translator ‘ Muslim Saints and Mystics ’

(The Tadhkirah al-Awliya of Farid al-Din Attar)
 And “Hasth Bahist”
 Email : hafeezanwar@yahoo.com
 Hyderabad, India.

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Preface

In this book translation of episodes from the Urdu language book, *Rauaza Auliya* are added which is written by Ghulam Ali Azad Bilgrami. These episodes have been taken from the above old book of Deccan (South India) and in which there are available some great achievements of the Sufi saints of Deccan, which are not yet known to the public are added in this book and which are available in a very interesting style so for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start reading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saints are added in this book and these holy saints were passed away from the world many centuries years ago.

Even though this is a small book but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of holy saints who were passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is a small one but it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

At the beginning of this book, the translator's brief biography is added for the reader's information and reference.

To write about these great pious personalities of the Deccan (South India) area is not only it is difficult, but it is a very hard task as they did many great endeavours by writing Islamic books as well as for the preaching and propagation work of Islam in Aurangabad and around Khuldabad region and there were no such personalities during their time.

In this book, the first episode of Hazrat Burhanuddin Gharib is added and his brief introduction is as follows.

To write about this great Sufi saint and the great disciple of Hazrat Nizamuddin Auliya is not only it is difficult and but it is a very hard task as Khaja Sahib was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great holy person of his time and has so many disciples so in brief, he was a holy person of his time and who entered first time in the Deccan region among some other Sufi personalities. For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan and around this region and there was no such personality during his time.

In this book, there are available brief biographies of ten holy Sufi saints of the Deccan upon the authentic research basis. The readers will find interest in reading this book due to the positive information and great details of some Sufi saints who had arrived in Khuldabad in the olden days when there was no light of Islamic religion that was available at that time in Aurangabad and around the Khuldabad region.

This book is edited and formatted as per the great book '*Muslim saints and Mystics*' in the English version (Tadhkirtal Auliya by Farid al-Din Attar) which is very famous in the Western world among the English knowing persons. So

for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

Kindly note, I have added episodes in this book and these episodes have already been published in the Urdu on many international websites and these episodes are very famous and popular among its readers due to their importance for the coverage of the details of events and information therein. But first, time these episodes are added into the English language and I hope that this book will become and popular for this reason.

I. Hazrat Burhanuddin Gharib



Mausoleum of Hazrat Burhanuddin Gharib

The personality Allah is free from doubt of existence. And his attributes are manifested in the rank of the universe. We are praising You. And we are sending Salam and blessing on your friend and the Prophet Mohammed (peace be upon him). To whom You have sent for the guidance of mankind and Jinns. And whom You have sent as a blessing and for the showing the guidance of the way of faith. We are sending blessings on his progeny and who lighted our ways of knowing. We are sending Salam on your companions due to their help as they were cleared the ways of the secrets of the faith.

After that the compilation of all these phrases is by Fakir Syed Ghulam Ali and his pen name is Azad and his full name is Syed Ghulam Ali Azad Bilgrami and his genealogical link are connected to the Hussaini family and he belongs to the original place Wasti and his native place is Belgram. Azad has written that "I say that during my period of tour and travel, Allah who has sent me to the country of Deccan. In this land, I have covered stages of my life in the long travel and tourism. And have granted me felicity of giving the light of the visit of the resting places of the holy persons in the area of Khuldabad. And from this visit, I got the capital of felicity in this matter. Their life details and sayings which were found with differences in the books of ancestors, then the voice of prophecy who has heard in the mind of this devotee to write down holy condition and correct sayings in the book of *Routzal Auliya*. The holy persons of the court of Allah and their spiritual rights which put upon on obligatory and so to fulfill my rights as far possible on this matter. There is required help from Allah and there is trust upon him.

It should be known that 8 Kose (distance measure calculated variously from one and a quarter to 3 miles) from the auspicious foundation of Aurangabad and 3 Kose from the Fort of Khuldabad, Hazrat Shaikh Burhanuddin Gharib, Mir Hasan Dehlawi, and other holy person's tombs of lights which are situated on the higher mountain tract level. There are also populated different groups of persons in this felicitous place. The people who reside in this populated place and called in their language as this place as Rouza. When Aurangzeb Alamgir he has constructed his final resting place, then at that time his son Sultan Bhadur Shah, who has constructed around this village a strong stone boundary wall. And due to it there was found a good look in the city and also there is find attraction there.

On that mountain, there is one temple of Hindus, which is famous and well known as Ellora temple. At the olden time on the order of idol worship, king's expert stone cutting artists in the area of half Kose build on the strong foundations and higher-level pillar idol worship temples and some are three stories dug in deep and some are less level dug in the stones and on the walls from one side to other side idols are engraved in the stones. And due to this reason there was came into existence one strange factory. Among those idol worship places, there is one waterfall also and which is falling from one hundred yards height. Like a great canal that is falling from the sky on the earth. This is a strange and good looking resort worth to visit it there.



The waterfall in the Ellora temple Khuldabad

Near Fort of Doulatabad, there is one cave and which is called Ab Pash Darra.

And it is situated on the spot of the good atmosphere in the triangular shape. And there are two mountains which are its shanks of it and which are equal in length and width. On the foundation with lime and stone are very strong and there is a beautiful wall that is there. Among these, two big and two tall mountains there are mangoes trees closely are found in the two-third area. In the garden, there are peacocks in the frenzy position. And also there are deep shades are there in the garden area and running water, as well as flourishing and well-irrigated plants, are found. In the remaining area, there is one water canal along with the wall. And which is lovely and good loving and pleasant. And here this place spikenard also defusing its ringlets. 30. and extending shade.

31.and water flowing continuously. (The event C56)

So for this reason the above scene comes before the eyes.

Near the cave, the name's as Ab Pash and there is a water reservoir and which is very wide and as well as very deep. And which was built by Qatlaq Khan. As per the passing of the time this water reservoir becomes famous as Houz Qatlu, which means from the Urdu alphabet gain to wav. This Qutlaq Khan, who was a teacher of Sultan Mohammed Tughlaq and he has ruled on Doulatabad on behalf of Sultan Mohammed Bin Tuqlaq. In the justice and good behavior, he was an incomparable person. In short, this hilly tract is in every season it is flourishing. Especially in the rainy season when jungle and hilly tract during the rains upon much well irrigated and due to favour which developed like heaven. And who will give freshness to mind and heart. And Haji Jan Mohammed Qudsi who said that " In the days of Khurdad and Urdi Bahast months, then at that time Doulatabad will become like a heavenly resort."

" And the wind will clear grief from the hearts the rains seems like the wind from heaven." " Its houses and jungle due to much of the grass will become in torquoise colour and city fort wall seems to like stone emerld." "Nobody did see except this green grass in other places and during the primary time did not see the start of the spring season."

The garden wall did not damage, due to the effects of the flood. As well as there will be no damaged to soften date palm by the sunlight." The older persons of this place are young. Here the season is not hot as well as so cold. It is a heavenly resort. And due to the soft running of the winds, there will be health here for this reason. Here doctors are disappointed due to no practice in their profession. The result of good health is due to

the wind of this place. And due to wind of this area, there will be not broken heart of buds and its fort, which will give the nudge to the sky. Or like the peacock of the sky. Which are spread its wings. Probably the fort's leg in between that the green grass of the earth, which is reaching the sky. The people of this area are living in a happy condition. The wind of this place is as such which is required. In this garden there is a such leaf on its tongue there will not find the name of winter. Due to favour of the cloud including the flower of the sun no other flower left with blowing. If the cloud will weep and empty its heart, then there will be no slip-up the leg of an ant. If there will be a cloud falling from the sky throughout the year, but there will be not found people mud in the earth of the place. The spring will take decoration for every garden from the rain of the Deccan. And due to moisture, the bazaar looks like flourishing. And shop like a shop for the selling of the topaz. In this wind, there is uniqueness is there because it never harms anybody. In the sky, there will find clouds fold on the fold in the dark colour. Here the sun has become like newly moon and it is very dear to all people. The land of the Deccan due to its turquoise colours never ashamed before the blue sky of the world.

Genealogical record: Shaikh Burhanuddin Mohammed Bin Mahmood Bin Nasir Bin and famous with title Gharib Hansavi who was a disciple of Sultan Mashaiq Nizamuddin Mohammed Bin Ahmed Bukhari Albadayuni Delhwai's main and perfect caliph and he was among the disciples of since the beginning time. And he was famous for the saintliness of the area Deccan.

It is said that he has a relation to sister's son (nephew) with Shaikh Jamaluddin Hansavi. He was a single person. He has excessive exaggeration in the taste of Sama hearing. And his style of dance was unique. The fineness of his nature and

quality of idioms, and due to the condition of fondness and affection, he was a good nature person of his time like Amir Khusro and Amir Hasan who have become slaves of his love. And most of the time they used to have his company and friendship with him. In the beginning, the time when Naseer Uddin Mahmood when he has arrived in Delhi then at that time he has stayed in the house of the Shaikh Gharib. And sometimes he was led in his prayers.

Shaikh Rukanuddin Bin Emad Kashani was compiled Shaikh Burhanuddin's Malfuzat (sayings) *Nafais Al- Anafas* on the style of Amir Hasan's compiled book *Fawaid Fawad* and in this book he has gathered details of meetings staring from Ramadan 732 Hegira up to the death of Shaikh Burhanuddin Gharib.

After this his brother Shaikh Hamad Bin Emad died in the year 761 Hegira and who has gathered Shaikh's sayings in the book *Ahsan Aqwal*. And his second brother Majuddin Bin Emad, who has written two magazines about miracles of the Shaikh and one *Ghairb Karamat* and another is *Baqital Ghraib*. These four books have been passed by the look of this fakir. These three brothers who were disciples and devotees of the Shaikh along with their family members. They have spent their whole life in the collection work of the Shaikh's condition and his sayings.

There are other compiled of the books of them on the above subject, including the magazines which were mentioned (May Allah accept their endeavours in this matter.)

Shaikh has divine help for his worship and endeavours since childhood period. He used to say that "When he was 6-7 years

old and he used to engage in the recital of phrase of pure in the loneliness. At the age of 13 years, he has decided that I will not marry. And used to spend life in slavery and in the rights of service of Allah. If there will be sleeplessness during the night, then he used to keep the intention of the fast. After some days my mother began worrying about my marriage but in an apparent way, I did not refuse in this matter, but began eating less food as such that it was reduced to seven loaves only. And there was such weakness which increases as such that even if he wants to look at the sky so with much endeavour and difficulty in this matter. When my mother saw my such condition then she has dropped her thinking about my marriage.”

Education: Hazrat has completed education at the beginning of his life period. And he has memorized *Fiqa Nafe*. Since from his early life and till in the last life period, he has spent his life in solitude and loneliness. During his whole period of life, he did not own anything in his name and for a period of 25 years, he has performed morning Fajar prayer with the ablution of the Eisha night prayer. And for a period of 30 years, he has kept fasting Dawudi. (If this *fast* - as is well known - *means fasting* one day and not the next day). He used to say that before his pledge on the hands of his spiritual master Khaja Nizamuddin he has seen one dream and in which he has seen that he has fallen down in one trench and not able to come out from there by anyway. Then at that time, Hazrat extended his hand to him and he has taken me out of the trench. When I have entered in the row of his slaves, then I have told about my dream of the glad tiding to the Shaikh. Then he told that “He has already extended his hand to him on that day.” He said that “One day he has said in the service of the Shaikh that “ The looks of Shaikh Fariduddin which has put down upon you so from such looks

kindly favour of putting down one look upon me.” Then he said that “It will be not one look but there will be many of the looks.”

Among tradition, there is one that “Before Hazrat Nizamuddin, there was discussion of Hazrat BA-Yazid Bustami once and at that time he told that “We have also one BA-Yazid Bustami with us.” Some disciples have asked where he is found?”. Then he told that “He is in the Jamat Khana (The word Jamat Khana means “the house of the community” and is an amalgamation of the Arabic word jama'a, which means group or community, and the Persian word Khana, meaning house. It refers to a place where members of certain Sunni and Shia communities come together for prayers and communal gatherings).” At that time servant ran to Jamat Khana and there was nobody except Hazrat Gharib who was there alone.

Iqbal told him that “Hazrat Shaikh told about him such and such thing.

Reason of Gharib: The reason for the meaning of the word Gharib is that in the beginning period when he has arrived in Delhi from Hansavi then at that time he used to spend his life as a traveler. The compiler of the book *Hubat Muhabt* who has written down by reference of Hazrat Shaikh Zainuddin Shirazi that when Hazrat Burhanuddin has arrived in Delhi from Hansavi then at that time he has engaged in one mosque which was under the bridge for a period of some days and Allah has habituated that place due to sake of the blessing of his foot and a large number of people used to begin coming there.

One day the Sheikh’s special servant Iqbal told in the presence of Hazrat Nizamuddin that “ Hazrat Moulana

Burhanuddin Gharib has come.” Sultan of holy persons upon learning this the Sheikh told that “The general, persons known him well, but he is still poor.” So from that day he became famous and well known with the title of Gharib.

Hazrat Burhanuddin who was famous and incomparable in the love of his spiritual master among all of his higher disciples and companions of Hazrat Nizamuddin. Till his life period, he did not turn his back toward Ghaispuri where is the house and tomb of Hazrat Nizamuddin Auliya is there. And also he never spits in that direction.

Once due to back biting of Ali Zambil and Malik Nusrat, Hazrat Nizamuddin Auliya has become sad with him. And at last due to the recommendation of Amir Khusro he has received forgiveness to him.

Hazrat went to Doulatabad in his last period of life. And where he has become popular among the general public. And a large number of the people who have entered into his circle of devotion.

The compiler of the book *Baqital Gharib*, who was writing about the condition of his brother Shaikh Hammad that due to the company of his brother one thousand people who were entered into the circle of the devotion of this family and were become specially in this matter. And from this, it can think about this matter.

Syed Kirmani in his book *Sair Auliya* and who is having a higher level of reliability and who was also a disciple of Hazrat Nizamuddin Auliya and his book is the constitution of the general public. And who has reported the story of his caliphate as follows. That is the last period of the disease when the companions of higher grade have obtained permission. Syed

Khamos who is the uncle of the compiler of Sair Auliya's book and Khaja Mubasher who was old servants of Hazrat Nizamuddin Aluliya and he's brought was done like sons. And he was saying in the service of Syed Hussain that Hazrat Burhanuddin who is older disciples of Hazrat Nizamuddin. And in faith, he is superior among all higher grade companions. Why we did not say about his caliphate in the presence of Shaikh Nizamuddin Auliya.? They have arranged a meeting with servant Iqbal and they have taken Hazrat Burhanuddin in the presence of Shaikh of time during his free time. Syed Khamos who was also present at that time. Sultan of the saints who were resting on the bed while covering his body with a blanket, but his face which was open at that time. Iqbal told that “ Hazrat Burhanuddin Gharib, who is your old servant has come here to kiss your foot. And he is in need of mercy from your side. Hazrat Nizamuddin who has opened his eyes at that time and he was seen Iqbal and Moulana Gharib. And at that time Moulana prostrated on the earth. Iqbal opened the special box of dresses of Hazrat Nizamuddin Auliya before eyes and he has taken out his dress and cap, which was worn by the Shaikh and put the hand of Shaikh on the dress and cap and which put on to Hazrat Burhan Uddin Gharib. And told him that “You are also caliph.” On this occasion Hazrat Shaikh Nizamuddin who was silent and his silence and quietness is his willingness in this matter.

After death of Hazrat Nizamuddin, Hazrat Burhanuddin Ghairb who was lived some years in Delhi and he was extended his hand to the mankind for pledge. And when he was reached to Devgir there he was died as per reference from Sair Auliya.

Some authors of the later period who were written that Hazrat Nizamuddin Auliya who has sent Hazrat Burhanuddin Gharib to Deccan along with 700 pious persons among them some who

were traveled to Deccan from Delhi in palanquins for the guidance of the people of the Deccan region.

Some other historians who written that Hazrat Nizamuddin Auliya first sent to Hazrat Burhanuddin Gharib along with 700 pious persons to Deccan for the guidance of the people of the Deccan region when in Doulatabad Hazrat Muntajabuddin was died. Then at that time Hazrat Nizamuddin Auliya who was able to know in this matter by revelation. And he has asked with Hazrat Burhanuddin what is the age of your brother Shaikh Muntajabuddin ? From this discussion Shaikh Burhanuddin who was able to know that his brother left from this mortal world and has gone into another world. He went to his house and began mourning of his brother's death. On the next day Hazrat Nizamuddin Auliya came to his house for condolence. And some time before his death he was given the caliphate of the Deccan to Hazrat Burhanuddin. And bade him farewell to that country.

Some people know about the story of caliphate of Hazrat Burhanuddin which was described the later people. And which is not matching with the tradition in the book Sair Auliya. The difference which can be understood by thinking in this matter.

Shaikh Burhanuddin after destruction of Delhi city and amid disturbance of the construction of Doulatabad which were happened after some time of death of Hazrat Nizamuddin Auliya. And then at that time Hazrat Burhanuddin arrived in Deccan. And as per saying of the prophet that “ Islamic religion which started as an strange and at last it will become strange. So congratulate such strange persons.”

Hazrat Burhanuddin's holy existence was a statue of the strangulation of the religion. He left for the household and

house of his spiritual master. There is no doubt that a large number of the disciples and devotees of the Shaikh Nizamuddin Auliya who used to live in Delhi. And who were also migrated to Doulatbad from Delhi. During this time like general resurrection Amir Hasan Dehlavi, Syed Yousuf father of Hazrat Bande Nawaz Gesu Daraz , Khaja Hussain, Khaja Umar, Shaikh Zainuddin, and regarding coming of these matter with clarification which is mentioned by Hazrat Burhanuddin Gharib. Shaikh Burahnuddin Gharib with his brothers of mystic way with total assmebly in the group arrived in Doulatabad. And light of his saintliness which in such horizon has shown new manifest there. He was given his light of intellectual to one large part of the world and the people have mentioned it in different traditions.

The narrators of the history who have mentioned that the destruction of the Delhi that Sultan Mohammed Tughlaq who was ruler of strange type of mankind. And about this Sulan's strange works for which historians who have written in details. And who thought that due to his power of luck he has conquered many of the countries. So now has shift his capital city of the kingdom in such place which should have connection like circle and as well as center. So that there can received news of good and bad matters and news about war and peace which can be had from policy and safeguard from four sides at the same time easily and equally. If there will be spread epedemic in any place so that steps can be taken for remedy of the cure as soon as possible. The wise persons of his court who have knowledge and information of length and breadth of India and who have selected Ujain city as capital of the kingdom. And they said that as per length and breadth of India Ujain is central place. Raja Bikarmajit who has builder of the observatory and

who has made Ujain as his capital city in India. But some people while considering Sultan's natural interest so they have advice him to make Devagiri as his new capital city of India as it is in center of India. Sultan who thought this matter from side of Allah and Sultan while not caring about the danger of power kings of Iran and Toran and some other matters and he has given order to the people of Delhi to migrate to Devagiri. And Delhi at that time which was envy of the paradise which destroyed and the sultan has given order to all men and women and boys to go to Doultabad and settle down in the Devagiri. There will be given travel expenses and house building charges to all citizens of Delhi by the royal treasury. On each and every destination there was built caravan sarai and order was given that there should be planted trees on both side of road so that travelers can come and go with comfort. The name of city Devagiri was renamed as Doulatabad and foundation of grand and super buildings were laid down. And trench was dug around four side of the fort of Doulatbad. On the upper side of Doulatabad gardens and water reserviours were built. Sultan has issued orders in the name of his courtiers and rich persons to send their women and sons to Doulatabad and built houses there. When the citizen of Delhi were settled down in Doulatabad then Sultan left from fort of Doulatabad and have conquered some forts of Deccan area. And come back to Doulatabad with success and victory. And he began living in Doulatabad as per his desire and willingness. And in those days there was came news that ruler Malik Bahram who revolted against the kingdom. And Sultan Mohammed attacked Multan and killed Malik Bahram. And has come back to Delhi. The surrounding people who were residents of Doulatabad went here and there. Sultan who was lived in Doulabad for a period of two

years and he has paid attention to built city of Doulatabad. He has sent his mother Maqdam Jehan and all his wives and with rich noble persons and soldiers to Doulatabad. And even not left any person in Delhi. Except jackle, foxes and sound of juggles birds there was not heard any sound in the city of Delhi. Sultan has return back to Deccan in 744 Hegira and he lived some time in illness condition. And have made intention to go back to Delhi in palanquin. And he has handed over the rule of Doulatabd in the hands of his teacher Qutlaq Khan. And he has given order that those Delhi people who want to stay in Doulatabad and they can live there and others who want to go Delhi and those can accompany with him to Delhi. And many of Delhi people who have determined to go Delhi along with Sultan Mohammed Tughlaq. When Sultan has reached to Delhi then he has found more starvation and dearness of the prices as well as the hauntedness of the Delhi city. As such that one Seer (Officially, the seer was defined by the Standards of Weights and Measures Act (No. 89 of 1956, amended in 1960 and 1964) as being exactly equal to 1.25 kg (2.755778 lb). The grain, which could not be available even at the 17 Dirham price so the Sultan after damage started taking measures to the rehabilitation of Delhi for this reason.

Sayings of Shaikh Burhanuddin Gharib : The saying are as follows

1. One day one traveler came in the presence of Shaikh Burhanuddin Gharib and he said to him that “He had brought two things to him one is religion and another is the world.”

He said to him that “One religion which will bring to you two things. He said if there will be a dog on the picture or in the house then angels will not enter there. Your soul is like

dog.Except Allah the thing which you keep as your friend which is like the example of the wall.So in such heart how will enter love Allah.?”

2. He said like a bee which will pass from the mirror, so if any person who will pass from a pious person and in such way then it is enough in this matter.

3. He said “ Fakir did not ask with Allah for modesty and with mankind, he did not ask due to self-respect.”

4.With the service of the darewsh persons which thing will be available and which will be helpful from cradle to the grave. It means its blessing is perpetual and it is till there at the time of death.

5. He said the world is like the shadow of the man and when a man goes to shadow then shadow runs ahead. And when he will turn his back then he will come on the back side.

6. He said Amir Hasan Sejzi who has explained one point well that when goat will drink water then she will not allow her foot to be wet by the water. And she will drink water by sitting. And when she will die then her skin from head to toe will be made water-skin and filled it with water. One matter from this connection I will say that when man till he will alive then he will not allow to dust be fall on his dress. And when he will die then he will put in wholly in the earth.

7. He said this world from east to west in the look of this fakir is like an egg on his palm.

8.He said he has heard one sparrow who was said by her tongue that “Oh benefactor the one second of your favour which is better than from recital and prayers of thousand years.

9.He said if the Peer does not know about what is the end of the disciple than giving him hand of pledge which is illegal.

10. He said when disciple will be sitting before of his Peer and for him there is no other work looking of the Peer is better than this work.

11.He said darwesh should not accept entrusted things, and not give guarantee of anybody or to write about witness on any document.

12.If any traveler come to visit a resident then he should present his two types of water one is hot water for washing hands and other is soup.

13. He said that small which is good which is spent on the many.

14.He said that it is darweshi (mysticism) that whatever there is in your hand should be given and whatever pride in the head should be taken out of it.

15.He said to accept one God which is acceptance of all mankind. And to reject is like all.

16. He said anybody who will find whatever by jointing of the hearts. And who has fallen from the way of the firmness then he was kept away from the hearts.

17. He said heart is like empty vessel and when it is empty in which there will be entered wishes into it. When there will be enter into it love of Allah then desire will leave from it and it will be filled with the love of Allah.

18. He said the fire of love's one flame which can burn down the full stack of sins.

19.He said the darwesh have patience if he will not do then he should pretend that he is having patience with him.

20. He said the courageous people of Allah who will give up from their lives and what that man who could not leave his hands from the bread.

21. He said Sama are tears and deep thinking and all other things are problems.

22. There was my friend and his name was Shamsuddin and who was nephew of Amir Hasan Sejzi. And who used to busy and in the condition of engrossment and who used to recite always one couplet and its meaning and interpretation is as follows.

“I do not have such mind to talk with another person. I have to talk so much with myself only. And this Shamsuddin who used to say that for men his wife is like garden and orchard.”

When darwish will be sad due to his engagement, then he will sit some time with his wife. Because the prophet of Allah when he will be sad, then he will sit with Hazrat Aisha Siddiqua. (R.A.). And he used to say that “Oh Humera talk with me.” (Kalimni Ya Humera)

23. He said the tree stands in the sunlight and provides shade to others and in this way wood burns and give comfort to others. Once there was the rainy season and there was growing grass on the walls in the courtyard of the shrine building. He said “The prostration is that which is done by grass. And it is always in the prostration. And till as such that it will become dry and finish.”

24. He said there is a mouth for everybody from which he eats food. The plants drink water from that part and which is there on the earth. And from it get development's strength. So their

mouth and head are in that direction which is always inside of the earth. Now if want prayer and prostration then do in such an away. What is our prayer and prostration which we perform in this matter.?

Once Moulana Shamsuddin Fazal Allah said that “This unfortunate person wants to ignore pray and recitals. And Shaikh has asked him why? Then he said that “He was reading Quran and have reached on this verse “ One who does a good deed for himself and those who do bad deeds than for himself.” And the meaning of this verse is that whatever man does for his soul. I will not do anything for my sinful soul.” Sheikh smiled and said that “This is ordered so it is to be done.” Then he said “Allah said in the Holy Quran that patience for your creator. And in this verse alphabet Lam of Arabic used for the meaning of the medium.” Allah said by his favour of mercy that to have the patience for the sake of your creator. Then he said that the action which is connected with the hand and the tongue and connection of thing with heart is not action. Afterward, these are endeavours. The fast is not related to any organ of the body. And for it said that fasting for me and I will give its reward.” And in one another Hadith (a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Quran) it is available that one who will reserve 40 mornings for Allah then in his heart there will start springs of the wisdom. And sincerity relates to the heart. And it is said Aklas Alah and not said like that Min Safi Allah (who pray for the sake of Allah). If one who will say that it is reported as follows. Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the

worlds. (16th) part. Then reply will be that there will be no prayer without the attention of the heart.

He said he has heard from Moulana Wajihuddin Kalakhari. And who used to say that, “If you search of a friend without any defect, then you will be lived without any friend.”

Also, Moulana Yousuf, who used to say that “Even though he will take out the defects of my soul but another defect which will arise.”

Then he said that “It is the perfection of the man that when he will reach the destination of the perfection then he can watch his defects.”

He said “One derwish who was passing from the street where there was the playing of Chang (harp). Derwish stand there and he said “Oh Chang player you know what you are saying.? Then your each and every string will be melted in this matter and at that time all wires of the Chang were broken. It was asked from him “What sound was coming from the Chang.? Then he said that “From there was coming sound of one cord *Ya Rehaman* and from another string *Ya Raheem*.

Upon this, he said that “Some people read the Quran and did not know what they are reading.? In the Quran, it is said that “There are some readers of the Quran and upon them Quran send curse.”

One Shaikh’s servant Kaka Saad Bakhat who put before him of fruit seed of almond and sugar candy. He was tasted some small quantity. Then he told him that “He did not find any taste in it”.Kaka, who used to have joke some time with Shaikh and he told him that “There was some time that “He used to ask for the bread of barley and Lobia (a kind of bean) curry. And now he does not like a kernel of almond and sugar candy”. Then Shaikh told him that “I did not say lie that I used to find such

taste and flavor in the bread of barley and in Lobia curry and which is not there such taste and flavor in the kernel of almond and sugar candy.”

The author of *Baqtal Ghraib* who has quoted saying by the medium of his brother that one day he was in the presence of the Shaikh and he has asked about the coming of Sultan Mohammed Tughlaq to Deccan. I told him that “He has reached up to Dhar. As his method was that he did not like to visit the people of the world. And in those days his condition was not well. On his holy tongue, it came that he has prayed to Allah that there will be no meeting with him. When the Sultan was reached Doulatabad and want to meet with the Shaikh of time. On Friday Sultan prayed Juma prayer in the Jama Qutbi mosque and after the prayer he said to take him to the Shaikh’s house at the time entering into his convenience. Amir Khusro’s son Malik Mubarak came there by running in the presence of the Shaikh and he said to him that “Sultan is coming to the meeting.” At that time royal convenience of Sultan came near the locality of Shaikh and there were heard the voices of keep away and gentlemen please raise in your seats in the house of the Shaikh. Shaikh told “To recite Fateha so that the king did not come here.” At that time Allah has put something in the heart of the Sultan so he has turned bridle of his horse and he went to some other direction.

The expedition which is required by Sultan which was completed by him. So he has sent 3000 Tinkas by Malik Barbak in the presence of Shaikh. And later this person has become Sultan Feroz Shah. Shaikh told Kaka Saad to bring whatever there is in the house. At that time in the house, there were 20 Tinkas. He told him to mix 20 Tinka in 3000 Tinka and distribute among the people and still Malik Naib who was sitting

there and all amounts of silver was distributed by that time. So in this way this well-wisher person who has got a share in this amount of the distribution. Shaikh has sent prayer mat and dates to the Sultan and he has asked Malik Naib to hear this couplet. Here its meaning and interpretation is as follows.

“Whatever man sows he will get in the harvest. And whatever woman weaving she will wear that dress made by weaving by a thread. Whatever problem you face and which will be done by you and which will be present to you.”

Once a woman came there to see him upon suffering from severe pain in her head and due to this problem she was very upset and restless in this matter. She requested him and told him that she had severe pain in her head, so please cut her head or pray in this matter so that she could find relief in this matter. When he heard her request, he was smiling and told her that if the head will not be broken then her pain will not be gone. Upon hearing this she left from there to her house and she sat at the side of one old wall and at that time suddenly one stone was falling on her head from the upper side and blood was discharged from her head and upon this, there was no more pain in her head.

Last days: The compiler of the book *Gharib Karamat* who has written that when all citizens began to go back to Delhi then Shaikh's felicitous servant Ka Ka Saad Bakhat who has done all preparations for departure from Doulatabad to Delhi without permission of the Shaikh and then he has informed him in this matter and requested him very much to go back to Delhi. Shaikh has pointed to the place where there his tomb is there and told him that he will not leave from this place. In the last three years of his life, Shaikh was ill during this period. And sometimes he uses whining and complains persistence in this matter. One day

he told his disciples that this whining is not to be thought as this is due to illness, but if I will be away from the remembrance of Allah even for some time in this matter and so there will be whining from my side. In the last period of his life, he has called his disciples and advised them finally. And asked to bring beads of Hazrat Nizamuddin Auliya and put it before him and put a turban on his shoulders. And start saying that “ I am Muslim and nation of the prophet. And a disciple of the Shaikh. And if not lived as pious and not spent pious life, then I surrender my justice to you.” Then he has put his face on the earth. And renew his pledge with beads and began weeping.

Date of death: About his date of death, it is said that it was Wednesday and the date was 11th Safar and the year was 738 Hegira when there was came calling which was heard to our Shaikh from the holy world of the veil to come.

His tomb of light is in the center of the compound of the mausoleum. The writer of these lines Fakir Ghulam Ali Azad when he went on the Hajj pilgrimage to Makkah and Madina (May Allah increase the excellence and miracles of these two places) due to the kindness of Allah. Upon return of this journey of blessing on 20 Ziqad in the year, 1152 Hegira in the last ten days of the month arrived in the holy garden (Khuldabad) and is visited graves of the holy persons sleeping in that heaven like the resort and collected at the edge of the heart and obtained favours of flowers. This happened the first time, but when I was living in that area, then I have spent a lot of time in Aurangabad. And the number of times I have this well got felicity.

2. Shaikh Muntajabuddin Zar Zari Baksh



He was the brother of Shaikh Burhanuddin and among the famous holy persons of Deccan. His biographical details are found less in the biography books of Hazrat Burhanuddin Gharib. In the book *Sair Auliya* and like other books there is no mention of his biographical details. But the people who passed away what they have added is their responsibility in this matter. The famous saying is that “He is the younger brother of Hazrat Burhanuddin Gharib. And he is a disciple of Hazrat Nizamuddin Auliya.” But the compiler of the book *Meraj Velayat* wrote that “He is the elder brother of Hazrat Burhanuddin Gharib and he is a disciple of Hazrat Fariduddin Ganj Shaker. And who has written this poetry in his praise and its translation and interpretation is as follows.”

“Shaikh Muntajabuddin Zar Zari Baksh who is the elder brother in age and who is the disciple of Hazrat Baba Farid Ganj Shaker. And who was first settled down in Devargir. With him morning and evening and day and night there will be used to come golden bag from an invisible source. And which he used to spend in the charity and alms. So for this, his name has become Zar Zari Baksh. When he has left this mortal world and went to another world, then at that time Khaja Burhanuddin comes to the area of the Deccan. And from here traditions of the Holy prophet and its effects have become alive again. Oh, slave of Allah stop his praise and strength for you his praise can not be done in this matter.”

The compiler of the book *Miraj Velayat* has written that when has obtained a perfection level of endeavor and mystical exercises and he has got a position of being a beloved. Then for him, there will arrive for him two golden robes of honors morning and evening by an invisible source. And which he used to spend on the expenses of fakir persons. And he did not use for his personal expenses. So for this reason he was becoming famous by this name. The compiler of *Tariq Farista* who has written that at the time of the Tahjud supererogatory prayer there was used to come one golden small box to him by an invisible source. And Shah of the time who used to sell that gold in the morning time and from that money he will use to spend for the expenses of the darwesh persons. So he was becoming well known by the name of Zar Zari Baksh. Mavsavi Khan Jurat who wrote poetry in his praise and one of his couplet's translation and interpretation is as follows.

“ The brave person who will give money to poor persons in the way of Allah and so he is known as Zar Zari.”

Shaikh Hamad Kashani has been written in the book *Ahsan Al-Aqwal* that Shaikh Burhanuddin said that once there was brought food before me by Shaikh Muntajuddin but I told him that today I am keeping fast. Then he said to me that “Have breakfast and keep fast on some other day.” But I did not agree. On that day I went into the presence of Shaikh Nizamuddin Auliya and who told there to bring food for me and I have eaten food before the Shaikh. Then I came back from there and want to pray Asr prayer with the congregation and went to see many persons and ask with them to have a prayer in the congregation but all persons have told me that they have already performed Asar prayer. So on helpless condition performed Asr prayer alone. It was the punishment of not accepting the instruction of Shaikh Muntajuddin that I have lost my fasting and Asr prayer in this matter.

Shaikh Rukanuddin Kashani added tradition in the book *Nafas Al-Anfas* that Shaikh Burhanuddin told that there was one disciple of my brother Mantajbuddin and who is called Syedi. And his nature was hot to some extent. When he will walk in the way he did not say Salam to any soldier, wise person, or police constable. If he will find any Majzub (*Majzub* is an Arabic name for boys that means “attracted to”. In Sufi literature, it means “one who is attracted to the Truth”.) in the torn clothes and in full of the dust, then he will fall at their feet and give respect to them. He said that to give respect to this category people is great to work.

Shaikh Muntajuddin left this mortal world on 7th Rabil Awwal in the year 709 Hegira. His mausoleum is situated out of the compound of holy Rouza. During his Urs occasion, there will be a large number of people who come there from long distance places. And there will become a great gathering of the people.

The large gathering which will be seen on the occasion of his Urs (death anniversary of the saint) days. Which is not founding such a number of the people on the Urs of another holy person in the Khuldabad area.

3. Najamuddin Amir Hasan Bin Ala Sejzi Dehlavi



Sejzi is named with from Sejj. And it is Arabicized by Sagz. Sejjaz and Seistan are called Sistan Rustam which is in the areas of Khurasan.

Amir Hasan's father came to India from Sistan. Amir Hasan was born in India. And who was among special disciples of Hazrat Nizamuddin Auliya. His manners are attached to the

mysticism and pure and his attributes are liked and are linked with higher grade moral values. There was a special look at Hazrat Nizamuddin on Amir Hasan. He was among excellent persons of knowledge. He has much respect as well position. The event of his repentance is mentioned as follows.

One day Shaikh Nizamuddin Auliya went to one place where Amir Hasan was sitting with his friends and he was busy in a wine-drinking party with his friends in the Garden. When Amir Hasan has looked on Shaikh Nizamuddin Auliya then he said at that time two couplets and in its reply, Shaikh told him that “If there will a good intention, then there will be effective in the company.” As the time of repentance has come so Amir Hasan has repented and he was attached to the service of Hazrat Nizamuddin Auliya. Then he got a higher status. Among in his memory of one’s good deeds that he has collected sayings of Hazrat Nizamuddin Auliya and which is well known as *Fawaid Fawad*. And this book due to the gravity of the text and fineness of insinuation and as well as was becoming well known in the general and special persons.

In all books, the book *Fawaid Fawad* is the most authentic and in which it was written by Hasan Ali Sejzi in the Persian language, and this book is translated into English by the undersigned. In this book who was writing his name as Amir Hasan Ala Sejzi.

Fawaid-Al-Fawad

Dear all

Salam

Please find the link as follows.

www.scribd.com/document/313260559/Fawaid-Al-fawad
[fawad](http://www.scribd.com/document/313260559/Fawaid-Al-fawad)

HAFEEZ ANWAR

Email hafeezanwar@yahoo.com

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Amir Khusro who used to say that, “If Amir Hasan, who can take all my books and give me his book of *Fawaid Fawad*” so that I can get a felicity eternally. In his poetry it is loud and cry, which is available on the horizon and which pouring salt on the wounds of the lovers. When Hazrat Nizamuddin wanted fondness of the Sama meeting, then at that time he used to hear the poetry of Amir Hasan. The people of India called him Sadi Hind. The kings and princes who used to desire his company. Amir Hasan has written many encomiums in the praise of Sultan Ghiasuddin Balbon. Arif Jami has said that “In odes his style is special. A tight rhyme and strange post rhyme words and good meter which he has adopted by him in his poetry. Certainly, in his poetry, there was created one good reason of condition for this reason. Even though seeing it will look simple but very difficult to read this poetry. And for this reason, his poetry is said Sahal Mamtana (easy but abstaining). King of poets Shaikh Faizi who said that “There is one style of Amir Hasan on which one can become his lover in this matter and whether Amir Khusro may be Yousuf of his time.”

In Latif Asharafi it is written that once Khaja Hasan was becoming ill due to some disease. And due to this, he began

living in an unconscious condition. A group of learned persons such as Amir Khusro, Mansour, etc., went to inquire after health for him. And ask him “Whether have you recognize us. And who we are.?” Then they said that who we people are? Then Amir Hasan has opened his eyes and he said that “I am a person of the first matter.” This reply was liked by the group of learned persons and they have noted that in such a case also he did not leave cheerfulness.

At the last stage of his life, Amir Hasan has packed his goods for his journey to travel Doulatabad from Delhi when Delhi was deserted. And he has spent his remaining part of life in Doulatabad city and his final resting place in that city in the outside of the boundary of the holy Rouza mausoleum in Khuldabad.

Date of death: The date of death is 29 Safar. On this date and on every Thursday of Rajab month there will be a rush of people and a crowd of the needy persons will be there. The people of Deccan call him Hasan Shair. And it was becoming known in the general public that there will come one tiger every night to visit his mausoleum. In the appearance, this Hasan Shair is a corrected form of Hasan Shair (poet).

Shaikh Faize and Shaikh Abul Fazal’s nephew Shaikh Abdul Samad Bin Afzal Mohammed wrote in *Akhabar Asfia* that he died in the year 737 Hegira and his chromium date of death is *Maqdam Aluliya* and on this date, there is one more number added in it.

4. Hazrat Syed Yousful Bin Ali Bin Mohammed Al-Hussaini Dehlawi



Tomb of Hazrat Syed Yousful Bin Ali Bin Mohammed Al-Hussaini Dehlawi

He is famous as Syed Raja. And in the general public well known as Raju Qattal.

In the book *Jama Kalam* there is a tradition connected with Syed Gesu Daraz that one day my father who was praying in the corner of mosque Isharaq mid-morning prayer. There was a discussion between one student and clerk who thinks himself as a student about Sama. My father after his prayer told that “Moulana I was in prayer and able to know what you have said. If you say then I will tell. When I will be in Sama I could get except such thing which is in demand. And other things which could not be in consideration in this matter. And there will be no conscious of except me and any news on this matter.”

Dewan Raja is said to be written by him and translation and interpretation of two couplets of it as follows.

“The face which I have seen and which will not be accommodated in the world of the manifest.

That face’s beauty and magnificence which will not be accomodated in the world. The flight of the holy cock will be there with the homeless. This homeless cock will not be accommodated in the home.”

Syed Yousuf migrated to Doulatabad at the time of the destruction of Delhi. And he died on 5th Shawwal in the year 731 Hegira. And his tomb of light is outside of the compound of Rouza Khuldabad. And there will get a blessing from the tomb.

In the connection of Syed Yousuf, it is required to write about Hazrat Syed Gesu Daraz for the sake of benediction and righteous way even though his final resting place is not in Khuldabad.

5. Hazrat Syed Mohammed Malqib Gesu Daraz



Mausoleum of Hazrat Syed Mohammed Gesu Daraz

He was a well-known caliph of Hazrat Naseeruddin Chiragh Dehlavi and he was among great holy saints of India. He was

born on 4th Rajab in the year 721 Hegira. His genealogical link connected by 22 sources to the prophet of Allah. At the age of 4 years at the time of the destruction of Delhi, he was migrated from Delhi to Doulatbad with his father. At an early age, he was engaged in learning education. He used to spend much of his time in the company of his grandfather. His father and grandfather were both disciples of Hazrat Nizamuddin Auliya. He heard Hazrat Nizamuddin Auliya's many of his qualities by his tongue. But Hazrat Nizamuddin Auliya who has left this mortal world. In the helpless condition, he went into the presence of Hazrat Nasiruddin Chiragh Dehlavi and who was the true disciple and successor of the saintliness of the Hazrat Nizamuddin Auliya, and with him, he was decided to pledge on his hands. And with him, there was worry that how to reach Delhi from Doulatabad to go in his service and there is a long distance of the journey.

From the book *Sair Mohammadi* it is known that by chance his mother becomes angry with his brother Syed Ibrahim Mustafi for some reason and she went to Delhi from Doulatabad as per the reference from *Sair Mohammedi*. Hazrat Gesu Daraz's father died in the year 731 Hegira. Syed Gesu Daraz and his brother elder brother Syed Hussain Chandan *who was with him in his journey to Delhi as per the reference from Sair Mohammedi*. Syed Gesu Daraz who has made his intention to travel with his mother to Delhi. And he got the excellence of the service of Hazrat Naseeruddin Chiragh Dehlavi. At the age of 16 years he was a pledge on 29 Rajab in the year 736 Hegira and he got the excellence of his pledge on his hands. And he began to live in the service of the Shaikh. He was putting his step in the valley of mystical exercises and endeavours. And he was also engaged in the knowledge of customary. Some days he was

studying with Syed Sharafuddin Kethli, and some days with Tajuddin Bahadur and for more time he was studied by Qazi Muqtadar Bin Rukanuddin Al-Tashri Al-Kindi. He has studied all books of the syllabus to order one after another. Then he has paid full attention toward knowledge of the innermost. And to the rules of mysticism and he was taken with the goal of its realization. When he has explained his events to Hazrat Nasiruddin Chiragh Dehlavi then Shaikh told him that “After a period of 70 years one young man who made me again distracted and reminded me of old events.”

Among Syed's one disciple one person Ali Samani who has written one book and its name is given as *Sair Mohammadi* and in that book, there are added details of Hazrat Syed and his caliphs, disciples and in which he has mentioned that “When Malik Haji who has brought his cousin brother Moulana Alauddin Alnada to make disciple with Hazrat Khaja Nasiruddin and made him his disciple and then at that time Shaikh told him that “Malik Zada it is not possible to live with me together and you were not able to say and listen. And you live in the company of any of the disciples.” Moulana Alauddin began thinking in this matter. Then Shaikh repeated this matter again. Moulana said whether such Syed, who has long hairs. And by that time Moulana did not know the name of Hazrat Syed. Hazrat Syed has long hairs. And which were lengthy in size and extended up to his knees. And when he was in the Sama meeting, then at that time his hairs touch to the ground level. Hazrat Nasiruddin told “Syed Mohammed Gesu Daraz come on and keep Malik Zada in your company. Whatever I have taught you to give him something from it. And from that time Syed Gesu and Malik Zada began living together in one place.

Moulana Alauddin Ansari Alnadi who was among the great Shaikhs of the Deccan area. And his resting place in Aland. And Aland is at a distance of 12 Kose from Gulbarga. And at that place on the grave of Moulana Alauddin, there was built one grand tomb and building and which is the place of visitors in large numbers.

The undersigned Azad Bilgrami during his journey to Gulbarga and have got felicity of visiting of the holy tomb of Hazrat Alauddin. In short, the tradition mentioned in Sair Mohammedi shows the reason for the meaning of the title Gesu Daraz and which is mentioned above.

Title Gesu-Daraz : Shaikh Abdul Haq Muhadith Dehlavi who said that "One-day Khaja Sahib with other disciples lifted the palanquin bearing Hazrat Nasiruddin. His long hair stuck into the foot of the palanquin (Palki) and pained him severely, but he did not disentangle them for love and respect for the teacher. When Hazrat Nasiruddin learned of the episode, he was overjoyed and recited the Persian couplet:

"Har ki Murid Syed Gesu Daraz shud Vallah khilaf-e-nest ki Uoo ishq baaz shud." ("Syed Gesu Daraz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")

He thus gained the title "*Gesu-Daraz*". The people of Deccan called him Banda Nawaz.

Shaikh Naseeruddin has given him his caliphate during the time of death illness. On the third day of the death of Hazrat Nasiruddin, Hazrat Syed sat on the carpet of his spiritual master. And he began showing the way of Allah to the students. As per his mother's instruction, he was married at the age of 40 years. When he was 80 years old then during the time of the attack of Amir Taimur in Delhi he was migrated from a loved native

place. He left Delhi on 7th Rabbil Awwal in the year 801 Hegira and in which ever city and place he has arrived there nobles and rulers who have welcomed him and fulfilled the duties of the host in his service. During the journey period, a large number of people got the excellence of the pledged on his hands. At the end of that year, he has reached in Gujrat. And for some period of time, he was there by his light of blessing in that area. The rulers of that place and general and special persons who were becoming his devotees and followers. Then he began determinedly for his journey to Doulatabad. When Sultan Feroz Shah Bahmani was able to know that one Syed person of the higher position coming to Deccan from Gujrat. So he has written his ruler of Doulatbad Asad Malik to pay him to give a present from his side. When Khaja Sahib arrived in Doulatabad and at that time Asad Malik got the excellence of his presence and has given him a present in service from the side of Sultan Feroz Shah Bahmani. Hazrat Syed has visited the tomb of his father in Doulatabad and he arrived in year 815 Hegira Gulbarga. Sultan Feroz Bahmani who was the patronage of perfect persons. And he was happy with these glad tidings. And he was declared his newly established city Ferozabad as his new capital of the kingdom and he has arrived in Gulbarga. He has sent all his sons, royal courtiers, and noble persons to welcome him with honour and exaltation and brought him into the city of Gulbarga. And requested him to reside in this city and have the grace to this city. Hazrat Syed, who has accepted his request and he began living in Gulbarga city.

Sultan Feroz Bahmani who was a perfect learned person. In many arts, especially in principles and wisdom, philosophy in which he has a deep look and perfection. He has obtained such excellence from Mir Fazal Allah Anju who was a disciple of

Hazrat Taftazni by living in his service. During the weekdays on Saturday, Monday and Wednesday Sultan, who used to give his lessons to the students with details of the books of Tafsir Zahidi and Sharah Takira Haibat, Aqladis Hindsa, Sharah Maqasid, Elim Kalam, Metal Elim Mani Banayan and he has decided that there should establish one observatory in Doulatabad. Hakim Ahsan Gelani and Syed Mohammed Garzuni and other learned persons who were working with him in the project. But due to some reasons and one among them Hakim Ahsan's death and for this reason, this project of the observatory at Gulbarga was not implemented.

As Sultan Feroz Bahmani who has the nature of philosophy, so for this reason he could not find Hazrat Syed in the knowledge of manifest (Maqulat) to such position. So he did not pay much attention to him. But Sultan's brother Ahmed Khan opposite of this has got deep devotion to him. And constructed for him one shrine building. And usually many at timings who used to attend his meetings and was benefitted by the poetry of the Sufi persons. When there will be a Sama meeting in which he used to participate. And used to pay different favours to the darwesh persons of the shrine building.

In the year 812 Hegira Sultan Feroz Shah declared his elder son, Prince Hasan Khan as his successor and who was a lesser wise and voluptuous person. And he wants a pledge from nobles and he has sent his persons in the presence of Hazrat Gesu Daraz to pray in favour of the prince. And recite verse Faitaha. Hazrat Syed said to him that "You have given him kingdom then what is need of prayer, of the fakir.?" Sultan Feroz has sent his people a second time in his presence and requested for his wish in this matter. So Sultan was un-happy with this matter with Syed Saheb. And there were found unpleasant effects upon Sultan and

which appeared upon him for this matter. And he has sent a message that as shrine building is near the fort and there has found a huge gathering of the people. You go out of the city. And in helpless condition Hazrat Syed, who comes out of the city with his family members. And he was settled down at one corner of the city where at present his tomb is there. His disciples have constructed for him one grand house for him. In the year 825 Hegira Ahmed Khan, who has snatched the kingdom from Feroz Shah and as stated by Mohammed Qasim Farista and other historians. He sat on the throne on 5th Shawwal in the year 825 Hegira with the title of Sultan Ahmed Shah. The miracle which he has seen in his favour so he used to give respect and honour to Hazrat Syed very much. And he has become his disciple. He has granted many villages and subdivisions in the area of Gulbarga to Hazrat Syed. And which are still there in his name and as at present there is the rule of Mughal Kingdom and many villages and sub-divisions still there are found in the possession of his sons. As per say that there will be people as per the king their inclination of the people towards Hazrat Syed. And they have made his holy tomb as Qibla (center) of their desires. The all mankind of the Deccan has great devotion with Hazrat Syed. Till as such one person asked by Deccan person, whether the prophet of Allah is holy or Hazrat Syed? And who was given a reply that even though Hazrat Mohammed is the prophet of Allah, but God be praised that the dignity of Hazrat Syed is much more.

Hazrat Syed, who used to keep perpetual fasting almost all the time. At the time of Chast supererogatory (Mid-morning) time and after Zuhar prayer, he used to give lessons to the students. And in which will be the teaching of knowledge of exegesis, Hadith (a collection of traditions containing sayings of

the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran.) and mysticism. And sometime he will be used to teach the knowledge of speech and Islamic jurisprudence.

In the year 806 Hegira Hazrat Alauddin Gwaliori came to Gulbarga to meet Hazrat Syed and in his service, he was reading the preface of the book *Ain Qaza Hamdani* and *Fasus* and want to read *Sawanah* and in that function, Hazrat Syed told that “When he has started the lesson of *Sawaneh* in Delhi and I have seen Imam Ghazali in my dream and who told me that to the deep of this book only one person has reached. Whether you want to give the lesson in this book. I said that “You have mentioned the name of one person before all persons. So now people how they can go ahead of that person.” Sheikh told that “Yes, they could not go ahead, but they should have to undergo difficulties in this matter.” After that, for a period of six months, I was suffering from fever. I have seen Shaikh in my dream and who is standing there and laughing. And he was saying have seen the difficulty. Then I was silent. Shaikh has said that “ Now you can give the lesson.”

He said when he was reaching into Patan city from Khambhat and where there was starvation. Many cattles were killed. And animals were eating them. One crow who was sitting on the branch of the tree and he was saying “Oh doer of pardoner you have increased sustenance to us by your favour, oh Raheem, oh Wahab, oh Kareem, oh Acceptor of repentance.”

I was surprised to see that there is difficulty with the people of earth. And for crows, there is an increase in songs of thanks for the grace of increase and growth of sustenance. So I was able to know that Allah’s favour is a curse and his curse is favour.

*For me many solutions which were finished with work by reading of the Quran and Sama.

*He said “Do remembrance of Allah very much so that it will be connected in the heart. When the heart will become Zakir (reciter) then stop the tongue. Because when there will be the remembrance of Allah by soul than stop the remembrance of the heart. Because remembrance by heart is with apprehension and remembrance of the soul is observation. And it is required to watch the breaths and have a strong connection with the heart. As such that there should have a softness in the heart and the tongue of the heart should be opened. When the tongue will be open then there will be found aim within our hand. Because after victory there is no migration required.”

Works : Khaja Sahib authored many books, so in this matter, it is not confirmed how many books he has authored. As per history records, he has written a total of 105 books. As per reference in the book ‘*Alkwaraq*’ that he has written 125 books. In the book ‘*Sair Mohammedi*’ it is mentioned 36 books and in the book of ‘*Tariq Habibi*’ 45 books are mentioned. He has written many books and in which he has discussed the following subjects in them. 1. Knowledge of exegesis of Quran. 2. Traditions of Allah’s last prophet. 3. *Fiqah* (Islamic Jurisprudence). 4. Kalam (speech). 5. Sufism.

Books.

Tafseer-e-Quran-e-Majeed

Multaqit and which is as per art of mysticism.

Also, another exegesis on the style of the Tafsir Kashaf in it there are five volumes.

Hayashi Kashaf

Shairah-e-Mashiriq as per mystic way and translation of
Mashariq, Execgis of Awarif, Mawarif

Translation of Awarif

Shairah Ta-arruf

Exegesis of Fusus

Exegesis of Adab Murideen in Arabic and Persian

Tamhidat Ain

Exegesis of Al-Qaza

On the outskirts of the Gulbarga, there is one water tank. There is tradition by Hazrat Syed that he said that “One who ever have a bath in this water tank then he will become the pious person it means he will become pious and free from sins .” But simpleton people who used to say that Hazrat Syed told that “One who ever have a bath in this water tank then he will become Syed person.” And for becoming a Syed person they will have a bath in this water tank.

Hazrat Syed left this mortal world on Monday at the time of the Chast mid-morning on 16th Ziqad in the year 825 Hegira and he was buried in Gulbarga. Sultan Ahmed Shah Bahmani who built one grand tomb over his grave. The writer of these words Azad Bilgrami has reached Gulbarga in the year 1160 Hegira and visited the tomb of light of favour and obtained much favour.

6.Hadrat Gharib Fariduddin Adib 738 Hegira

He was a famous and well-known disciple of Hadrat Burhanuddin Gharib. He was engaged in the worship of Allah and in his endeavors for a period of fifty years. As he died 13 days before his Sheikh and for this reason, he could not get fame

and name in this matter. His position and status could be known that Hadrat Burhanuddin who used to say to him that “Oh Faird your height has become the same as your master. On the day of judgment if I would be asked what you have brought in our service?. And then I will say that I have brought Farid. The grace of innermost and manifest, which I am having which I having given all to you.” He was a great lover of his spiritual master and who used to like his spiritual master very much. So Hadrat Burhanuddin used to say that “Zad Allah Etiqadak Wa Muhabatak Wa Yaqinak.” Since the age of 15 years, he has adopted the mystic way of life. He was searching for a spiritual master for him and one day he came along with his uncle in the Hadrat’s Sama meeting. And there he was kissing the holy hands of Hadrat. At that time there came thought in his mind that if Sheikh will be a perfect spiritual master then due to the favour of his love of the world will be no more with him and his food will be also be decreased. There is a saying of Fariduddin that from that time love of the world began decreasing from him. The pomp and show of the world which seemed in his sight was becoming as nothing. Upon reaching his house he has removed all hairs of the head. And also his food habit was changed and used to eat one bread with much difficulty. He was pledged at the hands of the Sheikh when he was 18 years old. As he was the holy person before his pledge so upon his becoming a disciple, Hadrat Burhanuddin told that “This young man came before him like an 80-year-old disciple who used to come before his spiritual master.” Due to Hadrat Burhanuddin’s teaching and instruction which has reached him at the height of the perfection level. His friend and co-disciple Khaja Mubarak Ghouri and who used to say that when Farid used to perform the prayer, then from every vein of the neck there will be heard the voice of

‘*La Ilaha Illah*’ and when he will be engaged in the remembrance of Allah then at that time he will use to pay much attention to his heart. Then he will say one-time recital of Allah with his tongue, and then his heart will repeat it 100 times. It is narrated that one day one person came there and he has requested to pray for his ill son but he was silent at that time. And he could not reply to him in this matter so that person left for him from there. Upon going off the person the servant told him “Hadrat what is the reason for your silent in this matter?.” So he told him that “Whether he will say to him that his son’s age is completed.” So that boy died on the next day. It is reported by Qazi Fariduddin that one day he was present in his service and at that time when he was weeping and making a loud cry there. When he was becoming silent, then I was asked with him the reason in this matter. He was told that “There is an instruction of the spiritual master to sit in his place after him. So how this matter will be liked by his heart. So, for this reason, he requests with Allah to take him away from the world before him”. So it has happened like the same. He was died before 13 days from the Sheikh’s death in 29 the Muharram in the year 738 Hegira. As he used to give very much respect to his spiritual master so for this reason he was becoming famous and well known by the name of Adeeb.

At that time of his death, he was silent and quiet. So one person who was sitting near him began reciting the Islamic creed in a loud voice. And he told him that “He could able to understand that the lovers of Allah do not forget the remembrance of Allah at any time.” After some time he has opened his eyes and he told him that “Whether you have understood that I am a careless person about the remembrance of Allah.” And by saying ‘*Ya Karim*’ he has left the mortal world.

Upon his death one holy person who was seen a dream in which one person who was saying that “ Farid, who was our friend so we have not left him there because he was not suitable at that place.”

7.The graves of Khaja Hasan and Khaja Umar 750 Hegira

In the direction of the west at a distance of 200 yards graves of both brothers are situated there and on which there is tomb was built. Their father's name is Mahmood Shirazi. The elder son of the Khaja Hasan's name is Syed Zainuddin. And Khaja Umar died without children. Both brothers belong to the business community and wealthy persons of the time. Both persons were disciples of the Hadrat Burhanuddin Gharib. When Zainuddin Sahib visited Makkah and Madina from Shiraz and from there he came to Delhi and at that time Khaja Hussain came to Delhi to meet his son there. At that time when the Delhi city which was the capital city and which was shifted to Doulatabad by

Sultan Mohammed Tughlaq. So he was reached to Doulatabad. On 27th Shaban in the year 750 Hegira, he was dead. And around his tomb, there are two compounds were constructed. In the first compound, there is built his tomb and in the second compound, there is a mosque, which is connected with each other. At the opposite of the tomb, there is the grave of Syedani Bi. And the above mosque is built by Syedani Bi. In the second compound there are available strong arches and at the three sides wall is built there. In this area, there is an available grave of Shah Piayre and this compound is constructed by him.

8.Hadrat Zainuddin Sahib

Shaikh Zain Dawud Bin Khaja Hussain Bin Syed Mahmood Shirazi. And he is the custodian of the shrine building of Hazrat Burhanuddin Gharib and he was among great holy persons. He was the leader of a group of these personalities. He was the owner of the miracles of manifest and open signs. He was the center of knowledge of the manifest and innermost. He was born in the year 701 Hegira in Shiraz. He was still a child then his mother has died and his father brought him up under the bosom of kindness and giver of divine help who has called him to the Holy Haram Makkah at his young age. He was sitting on the great felicity. As in his luck, there was his attention to the

victory on the door of the Hazrat Burhanuddin Gharib's key. He came to Delhi after performing the Hajj pilgrimage from the Arab country. He was becoming Quran-Conner there and decided to learn knowledge of excel. He was engaged in learning other knowledge from Hadrat Kamaluddin Samana and from other learned persons of Delhi and has obtained a higher position of knowledge. When Sultan Mohammed Tughlaq gives the order to the people and all learned persons of Delhi to migrate to Doultabad then at that time Shaikh Zainuddin and Hadrat Kamaluddin arrived in Doultabad. And by that time Hazrat who used to live in the dress of the learned persons. And all time he used to spend in the teaching in lessons of the knowledge and also he was engaged in the worship of Allah. He will be used to do struggle in endeavours in ascetic and pity. He was used to keeping away from Sufi Shaikhs. At that time there was ringing the drum of fame and popularity of Hazrat Burhan Uddin. And his Sama and melody meetings which were reaching to uproar and which was reaching inmates of heaven. Upon hearing the news of such meeting Hazrat Zainuddin used to asking forgiveness from God in the matter. And used to criticism and pass remarks. And he has sent hard questions which were difficult to be answered in the presence of Hazrat Burhanuddin and when he has got a satisfying answer then his refusal was turned into faith. He came into the presence of Shaikh Burhanuddin in the year 736 Hegira along with the author of the book *Nafas Anfas* Hazrat Rukanuddin Kashani. And given his hands to the pledge. Shaikh Burhanuddin while accepting his pledge he told Hazrat Zainuddin that "Son make good disciples." On the day when Hazrat Nizamuddin Auliya made disciple Husamuddin then at that time, he said that " To do

endeavours for the work of disciple and do not care about the increase of the disciples.”

Shaikh Zainuddin who, has read book *Mirsadal Ebad* in the presence of Hazrat Burhanuddin. And he has hard endeavours of mystical exercises. And in a short time, he passed the stages of the mystic way. And he was reached at the top of a higher grade.

On 18th Rabil Thani in the year 737 Hegira on the day of Urs of Hazrat Nizamuddin Auliya he was given a saintly dress by Hazrat Burhanuddin and his position was made excellence. Three days upon the death of Hazrat Burhanuddin, Shaikh Zainuddin who sat on the carpet of his Shaikh as per final advice of his Shaikh in the presence of small and big people of Khuldabad. He has become the leader of the time and resort of special and general persons. As per the Sunnah of his spiritual master, he has spent his life in a single and solitude way. During the time when noble persons who revolted against Sultan Mohammed Tuqlaq and made Ismail Makh as ruler of Khuldabad. Sultan Mohammed came to Doulatabad from Delhi to finish this revolt. Sultan Mohammed, who sent many residents of Doulatbad to Delhi under the care of one courtier. He has done the same treatment with Hazrat Zainuddin.

Amir Hussain compiler of the Hidya Quloob who wrote that “In the year 737 in the month of Zil Hajj on Friday Bandage Maqdam while entering the army of Mohammed Tuglah was gone on his journey to Delhi from Doulatabad. This low person compiler of Hidya Quloob and some other disciples went up to Ellora to say him God bye on his journey to Delhi.

Travel of Delhi and his return of Doulatabad

When he got permission to leave Doulatabad to Delhi so he was visited Delhi and visited holy and blessed graves in Delhi. He was met Hadrat Nasiruddin Chiragh Dehlavi and who was a noble person of Delhi. He was met other caliphs of Hadrat Nizamuddin Auliya. On his hands a large group of the persons made pledges. And among them Saderuddin Mufi of Delhi was included and who was among the sons of Shaikh Shahabuddin Suherwardi and also Imam Noor Uddin. And about him, Shaikh told that “Allah made the success of shining in both worlds.” And who read some parts of the Quran by the right way of the recitation by the Shaikh. And he was appointed as the leader of his prayers. He has written one book by name Irshad Murideen. The writer of this book Azad Bilgrami was reading this book and this book is very soft and in which there were written higher level subjects and with important aims are recorded in it. The students should keep this book with them and to act upon it. There is a tradition that on Monday in the month of Rabbil Awwal in the year 749 Hegira and on the last day Shaikh told that “For a period of two months he was completed daily one time reading of the Quran for the favour of the soul of the Sheikh Nizamuddin Aulia. And after morning prayer, he used to engage in revelation at the foot side of the mausoleum of Hadrat Nizamuddin Auliya. Tonight due to favour of Allah and help of Hazrat Burhanuddin Auliya and who have to surrender me to this shrine. And have observed a great favour and mercy that have heard one couplet from the tomb of Hazrat Nizamuddin Auliya and its translation and interpretation is as follows.

“May Allah comfort you that from your grace in my soul there is reached comfort and you have increased my grace. May Allah increase your grace.”

At last, after some days Sultan Mohammed has requested him to stay in Delhi or to go Makkah for the Hajj pilgrimage or to go back to Doulatabad, and in this matter, he is independent to act as per his will and pleasure in this matter. So as per his program, the travel arrangement will be done by him. Still, there was no decision made by him and during that period Sultan has died in Delhi. Then Feroz Shah was becoming the Sultan of Delhi and who was more devotee than Sultan Mohammed Shah. Upon sitting on the throne, he came in the service of Hadrat Zainuddin on 18th Safar 752 Hegira and requested him that there is no need for his going to any other place and his stay in Delhi will be a matter of blessing and facility there. Hadrat told him that “ You leave me in this matter as he wants to die in the place of his spiritual master.” Due to respect Feroz Shah did not insist on him on this matter and he arranged the travel things and also he was given him some cash. When he began leaving from Delhi, then at that time Hadrat Nasiruddin Chiragh Dehlavi, many caliphs of Hadrat Nizamuddin Auliya, and many other princes went up to the Shamsi water reservoir to say him God bye. Sheikh Nasiruddin was prayed for him at the bank of the Shami water reservoir and he was putting his turban on his head and after that, he was given many relics of the Hadrat Nizamuddin Auliya and told him God bye from Delhi for his onward journey to Doulatabad via Pakpatam. From Delhi, he went to Pakpatan, and when he has arrived there and on that day custodian of the mausoleum came out of the city to welcome him there. In spite of his age, which was more than 100 years, then he paid him respect and honour due to Syed Sahib’s holiness and excellence. Syed Sahib was engaged there in the tomb for three days and nights while closing the door of the mausoleum. And only at the time of prayer, he used to come out of the tomb. And for three

days and nights, he was busy reading the holy Quran there. In three days and night time, he was completing the reading of the Quran 12 times. He was staying in Ajodhan for a period of one month. At that time of his leaving from Ajodhan Sheikh Mohammed Sheikh Mohammed Bin Sheikh Alauddin Bin Sheikh Fariduddin who was the custodian and went up to him for one destination and he was given him many of the relics of Hadrat Baba Ganj Shaker at the time of his departure. From there he went to Ajmer and for a period one week time he was in loneliness in the tomb of Sultan of Hind and he has completed the reading of the Quran 28 times there and he was getting many blessings from there. A large number of persons were becoming his disciples there. After one week he started his journey toward Deccan then he was reaching his final destination Doulatabad. He made the land of Khuldabad as the envy of the paradise. At that time all populations of the place which turns toward him and countries and Sultan who have paid respect and honour to him.

The governor of the place was his devotee and many admirers of him. And at that time Bahram Khan, who was governor of Doubltabad in the year 1372 Hegira and who was the son in law of Sultan Hasan Gangu Bahmani and who was revolted against Sultan Mohammed Shah of Bahamani for the capture of Martha Chief Khamba Dev. So for this revolt, Sultan Mohammed came with a large army and he was reached two Kose from Doulatabad. So for this reason Bahram Khan was upset and worried and went to see Hadrat after leaving the battlefield at the fast speed like electricity and he was reached inside of the fort of Doulabtabad. And he was reciting the following couplet in Persian and its translation is as follows.

Due to the problem, there is no comfort in the heart

From your saying there is to find the key to the problem

After this, he came in disguise in the night to see Hazrat and told him all the story details and asked him, “If you say then I will close down the fort gate or I will act as per your advice in this matter.” Hadrat told him that “ As you came to me for advice so I tell you that it is not good to sit by closing the fort gate so leave all goods here and by taking your family members to go Gujrat and think the danger to stay here and to go Gujrat at this time.” Bahram Khan was calling his friends and he was ready to go Gujrat. While sitting in the shrine he was passed the message to his family members to come to the shrine of the Shaikh with empty hands. So that by visiting the Shaikh and by getting the courage from his holy personality and come in the fort. His employees were confident and trusted who were able to know the situation and upon fixing rein on the horses they brought all family members in the presence of the Shaikh in the shrine building. He was putting his kind his hand on the back of Bahram Khan and said to him that “ Ride there will be safety and security to him and divine help by the grace of Allah.” Bahram Khan went to Gujarat. Sultan Mohammed when he was heard about Bahram Khan that he was fled to Gujrat so he was sent Musand Ali Khan along 400 strong soldiers to Gujrat to capture both of them from there. The army was reached in Gujrat as from his holy tongue it was said that safety for them so, for this reason, Musand Ali Khan came back in the condition of being a disappointment without any result of his long journey of going and return back. Sultan comes back Doulatabad and with Hadrat, Zainuddin Sultan was upset before and now was becoming angry with much him. The first reason, since he is angry with Shah Sahib was that as all learned and holy persons

at the time beginning the rule of Mohammed Shah they have pledged at the hands of Sultan Mohammed but he was refused him for his pledge as he was a wine drinker and involved in many bad habits. He told him that “The Islamic rule is suitable to such person who follows Islamic law and he should be away from bad deeds in manifestation and as well in innermost away. When the Sultan comes back from Gujrat then he told him that “To come, to see him in the court or confirm the pledge and signed the papers of the caliphate and send to him.” The Qazi Sahib brought the Sultan’s message to him so he told him that first, he should hear his one story which was happening before. Then he will see in this matter. Let know who is better in the following three persons who were captured.

1. One Syed person 2. One learned person 3. One eunuch. The king told them to take them to idol worship home and asked them to prostrate there. If they do prostration then leave from that place otherwise he will cut their neck at that place. First, the learned person who acted upon some of his logic and prostrated before the idol and Syed person by following his logic also prostrated before the idol. When the turn of eunuchs came then he thought that during his whole he was busy in indecent acts and bad deeds. And he does not have the knowledge or he could not make logic of the link of Syed family. I am only having my life capital “*Laa Ilaaha Illalaah, Mohamed Ar-Rasool Allah*” (Translation: ‘There is absolutely no deity worthy of worship except Allah, and Mohammed (saws) is the Messenger of Allah.’) and except this, I do not have anything with me. If I will lose it, then what will be happening to me on the day of judgment in this matter.? So I will not prostrate before the idol if there will be going away my life or not. My position is as eunuch so for this reason, he will not go into the additional thing

or will not go in the meeting place and he will not accept the caliphate of the Sultan Mohammed. Regarding his cruelty, my head is ready for it. Qazi Sahib was hearing the story which he was said to the Sultan so for this reason he was becoming much angry and upset with this matter. So he told Qazi Sahib to go and tell him that to leave from his city immediately. So he without any hesitation, he went to the tomb of Hadrat Burhanuddin with keeping his prayer mat on his shoulder in Khuldabad and he was fixing his staff at the foot side while spreading his prayer mat there. Then he said that now "I will see who is there courageous man who will remove me from there." When Sultan Mohammed hears this condition then he was much regretted in this matter. And he was sent one couplet in the Persian with Sadar Sharif and regretted in this matter to forgive him for his mistake. And send his message that for God's sake he is not required to go anywhere. He told what Sultan should do. So he told him that "If Sultan Ghazi follows Islamic law and close wine shops and follow the steps of his father and he should stop wine drink by himself. You enjoin what is right and forbid what is wrong and should give orders to Qazi and learned persons, then he will become a sincere person. And he has sent one couplet by his writing with his handwriting in which he has mentioned some of his instruction in this matter. Sultan Mohammed was much happier with the title Ghazi. And from that day he began adding the title of Ghazi with his name. By handing over the rule of the country place of Marthawada to Masand Ali Khan he went to Gulbarga. He was given orders to close down all wine shops in the whole kingdom. He was given severe order against thieves, dacoits, and bad deed persons. He was also given orders to cut the heads and send them to him the heads of thieves and dacoits. It is said that there were received in Gulbarga a large number of

the heads of the thieves and dacoits that there were constructed many platforms upon burying them inside. In short Sultan, Mohammed was given good administration in his kingdom. There was even find not seeds robbers in the whole country. There was restored peace and law and order in the country. There was also restored Islamic law in the best way in the country. Even the Sultan was becoming careful in this matter. There was such an effect on the teaching and education of Hazrat Zainuddin that there was a change in the nature of the heart. So, for this reason, he was in an agreeable condition with Sultan and he used to be praying for him in this matter.

Burhanpur: At the time when Nasir Khan Farooqui who has captured the fort of Khandis in the year 1399 Hegira from Asa Abar. Syed Zainuddin also went to Khandis to congratulate him there. And from another side, Nasir Khan by walking went to meet and to pay respect to him there by the bank of river Tapti up to where Zainabad is habituated there. And he has come there to take him into the fort. He told him that there is no order for him by his Sheikh that he should not cross the river. So he stayed there for a period of two weeks and where Nasir Khan used to be in presence there and at the time of his leaving from there he has given him title papers of many villages and granted pensions to him. He told him that “What will do fakir with all these villages and funds for him. If you agree, then where you are standing to establish one city in the name of my spiritual master as Burhanpur and make it your capital city of your kingdom. And where I am standing to establish one village on the other side of river Tapti in the name of this fakir. Nasir Khan began the process of the establishment of the two cities from that time. He was laid the foundation stones of the two cities and the next day he came back to Doulatabad after the recitation of

verse Fateha there. Due to his prayer, Burhanpur was becoming a big city and he made the capital city of the Sultans of the Faruqia Kingdom.

Regarding habitation of Burhanpur and Zainabad, we have taken one reference from the book of the *Farista* which we have written herewith in this book. Nasir Khan's rule was begun from the year 801 Hegira. And after many years these two cities have been established there and Syed Zainuddin died in the year 771 Hegira. Regarding this event which is required for further research work. It is possible that these two cities have been established over a long time in the name of these two holy persons for the sake of blessing and felicity.

Nasir Khan, who was the son of Malik Raja also was the grandson of Khan Jehan Farooqui. Khan Jehan, who was a trusted courtier in the court of Sultan Alauddin Khilji and Sultan Mohammed Tuglaqh. After the death of Khan Jehan, there were some problems in his life that could not allow him to reach the post of his grandfather. So, for this reason, a long time he was passed on the poor and worst condition of life. After the hard trial, he was getting the employment in the troopers of the Sultan Feroz Shah. As there was a difficult time for him to spend his life in a lower salary so for this reason he used to go forest in his spare time and bring hunting animals for his family use. During that time Feroz Shah came from Gujrat. He was much interested in hunting in the jungles. One day he went behind the animal on his horse and covered an area of 15 kose in the jungle. Due to the tiredness and difficulty of the journey, he was sitting under the tree. He was suffering very much due to hunger and thirst. Suddenly he sees one hunter who was coming with his two hunting dogs and some hunting animals there. As he was suffering very much with hunger so he was asked him do you

have anything for eating. Malik Raja presented his food in his service and he was standing at the other side. First Sultan Feroz has eaten food and then his condition were improved when he was asked who are you.? And where do you live.? Malik Raja paid him respect and told him that “He is the son of Khan Jehan Farooqui. And he was belonging to royal troopers. Feroz Shah first who known well Khan Jehan and also he was grateful to Malk Raja for his favour of kindness. So he has given him orders that Malik Raja should present at the time of the general court assembly and he was granted Mansab (post) of 2000 grade and in the suburbs of Thanaser and he was given the area of Khandis to rule there. Malik Raja due to his best endeavours in the year 770 Hegira and with the help of the sword he has conquered areas of the Rajas of the Khandis and made them his subordinates. And gradually he was becoming such powerful that he himself was becoming Sultan of Kandis. And at the time of his death, he was nominated Nasir Khan as his successor and he was given him his saintly dress of caliphate and which was used to pass to every crown prince and rule into the kingdom after him. For a period of 200 years, there was a rule of the area of Khandis in the family of Faroquia. The last ruler of this kingdom was Sultan Bahadur Shah. Nasir Khan has established one city Burhanpur in the name of Hazrat Burhanuddin Gharib and the opposite of it he has also established another city Zainabad in the name of Hazrat Zainuddin. And he has laid the foundation of these two cities in one day. Due to the blessing of these two holy personalities and as well as due to the devotion of Nasir Khan the population of Burhanpur which was reached to such extent that and it is difficult to mention about it. And still, such habitation is found and Zainabad has grown up a great town.

In the praise of Hadrat Zainuddin

He was a great Sultan of Deccan from Shiraz city of Iran
 And who is famous and known as a great ascetic person
 So who has shown the right path in the area of the Deccan
 He was the Sultan, but many sultans who were his disciples
 He was a great lover of his Hadrat Burhanuddin of the Deccan
 Due to favour of his master, he is known Sultan of the Deccan
 But he was spending most simple life in the area of the Deccan
 Oh, Sultan do favour and help Hafeez for his books and works
 As Hafeez is your old admirer and lover who wrote your books
 In which are found, your biography as well as the miracles
 Oh, Sultan for your sake Islam was flourished in the Deccan
 In Khuldabad your and Hazrat Burhanuddin's works are known
 Oh, Sultan does not ignore and forget your old servant Hafeez
 So his books of Deccan may be becoming famous as the stars

By Hafeez Anwar

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Amir Hussain, who was among his disciples. He has compiled his sayings in the book Hidayat Al-Qloob and one part of this is added in this magazine.

Amir Hasan said that "One night this low person has asked the meaning of this following couplet." And its meaning and interpretation are written as follows.

"For the mad lover this grief is enough for him that he will find destinations of the beloved empty from beloved."

“Shaikhs are sitting to give the disciples to their innermost with the remembrance of reality. But as per say that to my earth, which could not accommodate me into it. Or the sky, but I can enter into the heart of the Momin (faithful Muslim) person. When any innermost which will be inhabited with reality. And God forbid if it will be empty, then there will be no difficulty or pain than this.

One person has asked the meaning of the following two couplets.

The lowest Azad, who is saying that these two couplets are written by Arabia's famous poet Abul Tayeb Muntabani. And its translation and interpretation is as follows.

Oh, the doer of the curse of the lovers leaves this group. And for which Allah finds it as misguided. Then who could not guide to you. There is such fire in the hearts of the lovers. And compared to it even the fire of the hell is coldest.

Amir Hussain has informed Shaikh was said that “The fire of hell could not equate with the fire of the lovers. Prophet Ibrahim was said that “King Nimrod has burning a great fire and he will put you into it. He said “ What is fear there and my fire of love is more burning than the fire of Nimrod. And on the day judgment as per promise, “I will definitely fill hell with all of you.”. There will be a call to the hell, whether still there is space.? And hell will say that “ Yes, still there is space.” Then they will bring all Muslim and infidel persons there. And among all of you, there will be no person save from it. When hell sees the light of Mumin (faithful) persons, then he will run away from there. And he will request “Oh Momin persons leave from here as your light has extinguished my fire. So at that time, Momen persons will leave that place for this reason. Then the fire will be catching the infidel persons.

He said that “ Those who for the desire of the world who measure a way of greed and lust and their example is like ox of the Persian wheel. And so a strip of cloth of the carelessness which was fixed on their eyes. And they think that they are passing away the way. When suddenly cloth strip will be opened, then found at the same first destination. Say,” Shall We inform you of the greatest losers in respect of their works.?. Those are the persons who misdirect their efforts in the life of this world, but they think that they are doing good work.”

*Advice should be given by signs, by telling some story or by giving an example. And which should be as per the condition of the person. If you say openly then it will be enmity and not advice. So there will be one piece of advice and another is a disgrace and so this another is called enmity, and which should be said in the loneliness and which is called advice. And which is said in the presence is called disgrace and which is said openly and so it is called enmity. Hazrat Nizamuddin Auliya said that “All our talking is done by signs. And when it turns into text, then it will become harsh.”

One person has asked that there was one person who was a disciple of some person and who has seen that his spiritual master is a fake one. So whether he can become a disciple of another person.? That person told that it is obligatory for him to become a disciple of another person. Because one person is praying and he was able to know that the direction of Qibla (The Qibla is the direction of the Kaaba, a cube-like building at the centre of the Sacred Mosque (al-Masjid al-Haram) in Mecca, in the Hejaz region of Saudi Arabia) is in another direction. So it is not legal for him to remain in another direction of Qibla. The aim of the Qibla is to pay attention to reality. That prophet Ibrahim told, “I turn my attention towards Him and who

initiated the creation of the skies and the earth, being upright, and I am not of the polytheists.” I am free from the right of the directions and as Kaba is the Qibla in manifest and Hazrat Mohammed is Qibla in the innermost. And whoever paid attention to the Prophet Mohammed and in this matter, the Quran says “ Those who swear allegiance to you. Certainly, swear allegiance only to Allah. Whoever obeys the messenger then he indeed obeys Allah.”

Say, “If you love Allah, then follow me, Allah will love you and protectively forgive you your sins and Allah is Protectively Forgiving, Merciful.” And in the same way, my companions are like stars, and among them, you follow any of them then you will get guidance. They are such who have the light of the following of the prophet and among all of them who were the successors of the prophet and Qibla and who were seekers Allah. The sign of this group is in spite of their tolerance and kindness there will be the horror of them. As Allah said in the Holy Quran while addressing him that “But they become Shaikhs and sat down. And they have not got grace of a perfect spiritual master. And the following them is like an only deviation from the right path.”

There is one couplet here and its translation and interpretation as as follows.

“ All Shaikhs who are worshippers of the wealth are like the Brahman who worship the idol of the gold.”

In the matters of the religion to follow such a person who is better than yourself. It is apparent that to follow such a person who is inferior to yourself. For example, one person who has an income of 200 Tinkas, so he has to follow such a person who has an income of 100 Tinka's. And give the remaining 100 Tinka's in charity and alms. So that there will be a passing of

good time in this world and in the other world. The pious person who has learned training of the disciples by the milk feeding women. The milk feeding women who prohibit such things and which should not require to eat such things, then the nature of the boy will become pious. Otherwise, there will be an effect of all such things on the boy.

The person of Allah upon the teaching of Allah who says such things which not be understood in the wisdom and knowledge of mankind. So they issue legal opinions about them as infidel and misguidance.

And when The caravan departed out of Egypt and Hazrat Yaqoob who has given the news in Kanan that “I certainly perceive the smell of Yousuf, if you do not consider me weak mind due to old age.” They said, “ By Allah, you are certainly in your old error.” There swearing in this verse and with Enna and Lam which were used for urging and the attribute of the misguidance of old which is mentioned in it.”

The second thing there is the story of Prophet Musa and Khider. There is a difference in the Prophethood of Hazrat Khider. Some of the people said to his prophethood and some others who mentioned him as a pious person. Prophet Musa, who has sent by Allah and he is a person of Islamic law. And he is Kaleemuallah (God’s intercalator) and in spite of his having such perfection when he has requested to live in the company of Hazrat Khider. Then he got a reply that and he was saying, you will not be able to be patient with me.” He said, “Did I not tell you that you will certainly not be able to be patient with me.” Here Enna is there to research and from Lam there is urging of the negativeness’s aim. Which is that knowledge as per it there is given such order. The Prophet Musa said, “ You will find me, if Allah wills patient and I will not disobey you in any matter.”

Even after having such knowledge upon it, he has put on it condition of God willing but Khider without hesitation said that there is a repeat of this order of the three places. And at last, it was such happened as per the saying of the Hazrat Khider. There is one couplet in Arabic and its translation and interpretation is as follows.

“There are find eyes in the hearts of the lovers and whatever they see which could not be seen by others.”

“One who leaves content, then he will be involved in greed. And the Satan who will make him a secret stone and then he will run him wherever he wants.”

- The Parata (A paratha (pronounced) is a flatbread native to the Indian subcontinent, prevalent throughout the modern-day nations of India) which will be cooked completely, and it has two folds and fat bread which will not cook completely and it has not its folds.

- He said Mahmul (It is transported by means of transport from one place to another.) is that and Allah said “ And we will carry them on the land and in the sea. And we have done attachment towards us for them. We have uplifted in the country and the angelic world.” And its example is there in knowledge of manifest. The fruit giving tree has two kinds. Some of them are with a strong stem-like date or mango trees and who bear their weight. Some other trees without the stem and will be weak like grape trees and their weight is borne by others. One who will surrender his work to Allah, then Allah helps him and not keep pending. And pass him from all conditions and places. And its bearer is in favour of Allah only.

He said some time ago, he used to study with one learned person. One day there came about a discussion in between of complaints of the people of the world. The learned person told

Moulana Zainuddin this is the world of existence and destruction. Here you are demanding comfort. Listen here the story of yesterday. In my house, there is one tree and on which there came many flowers. In the matter of the flowers there are sweeter and taste and for this reason, come there a kind of winged monsoon insects in large numbers. And for eating those tiny insects, birds began coming to eat them. The cat which was in the house suddenly determined for hunting the baby of birds. And birds due to fear flew away from there. Now one dog came there and made a determination for the eating of the cat. And the cat ran away from there. And the small kitten who stand up and hit on the dog for attacking the cat. Then I want to beat the kitten for hitting the dog. But her mother not allowed me in this matter. So Moulana sees my intention which is different. And kittens' intention is also different. And also his mother's different. And guess upon this further.

“That is the program of The Mighty, The Knowing.”

· “In the solitude, there will be the intention of each and every person which will be different. The low status is to be free from the bad deeds of mankind. And one more degree from it is that to keep mankind free your bad deeds.”

· The Sufi's anger will not be cross from the prayer mat. And he will not need except slavery of Allah.

· He said “The saying of the Shaikhs is an army of Allah on the earth. The initiate of the mystic way with this army, they get victory upon the soul, Satan, and enemies.”

· He said “always Allah helped our Khajagan (Sufi masters) and “ And so in this way helping of the Momins is incumbent on Us.”

He said “There is a trail for the slaves from the side of Allah. For example, when there will be the discharge of urine then

there is an order of ablution. There will be an impurity in one place and it is washing at another place. If there is no washing of urine then it is legal. Because there will be impurity less of one Dirham as per Islamic law. And when there will be the discharge of sperm then there is an order of bathing. And it is said there is an impurity in the root of every hair. All Islamic jurists are agreed about the impurity of urine. And upon its discharge, there is the agreement for ablution and about the purity of sperm, there is disagreement over it. And its discharge, there is an order of bathing, so it is absolutely trail in this matter.”

· He said it means do not weigh mankind on your scale and do not guess others upon yourself. And weight you on the scale of men of the belief. So that you know about the abundance of them and your scarcity.

The Hazrat Shaikh Zainuddin’s disciple who has written one book *Dalil Salikin* in which there added his holy sayings. Then he wrote another book *Hubatal Quloob Min Miqal Al-Mahboob*. And he has complied third book *Hibatl Mahuba* and upon return of Delhi to Doulatabad. This manuscript was seen by the compiler of this book Azad Bilgrami and in which there benefits of the 25 meetings are recorded in it. It is started from 7th Rajab in the 755 Hegira year to till the end of the life of the Shaikh. In this book, he has written that once there started discussing something about love and devotion and he has written one couplet and its translation and interpretation is as follows.

“Due to wisdom there will be find thinking and which weakens the man. If you want to live a life of the luxury then, oh careless person go become the lover of him. Then what to do then endeavor for the love. And to go with the protection of love. So that there will be free from all problems and endeavours

of love. The way leading to reality which is not so near than love.”

· Any useless person questioned whether love is by quack or endeavour?. He said “Sending of the prophets and the revelation of holy books and manifestation of the holy persons all these for teaching and acquisition of the love. Without the light following the prophet. And without the light of the saintliness of the spiritual master, this way is not covered. Because there is no limit of the Satans of the Jinn and human beings and they could not allow one step forward without the light of saintliness.”

· “Say, If you love Allah, then follow me, Allah will love you and protectively forgive you your sins and Allah is Protectively Forging, Merciful.” Then by paying his attention toward the useless person he said “The things which you are saying are found. But that is love of quack and which is not much permanent. Because it is not in favour of light of saintliness. Those who follow saintliness and prophet then they will be free from the attribute of the misguidance. And you are certainly guiding towards the straight path.”

Shaikh said that “There will be no worry for the single person. He said there was one holy person who has a pet cat with him. And when there be provided food before that holy person then at that time that cat will come and stand there and she creates some sound there. One day when there was arranged food before that holy person then at that time. And the companions who were sitting on the dining carpet. Then at that time cat come there and attacked suddenly and she has taken one slice of meat from the curry pot. That holy person told at that time the cat has acted against her habit so go inquire into this matter. So one person went behind the cat and what he has seen

that there were some kittens which were given birth by the cat there. That person who comes back has informed the Shaikh in this matter. Then that holy person told that “She was single then she did not use to pay attention to anything and when she has kittens then she has to watch this disgrace.”

· When there was a discussion about excuse and then he said “Such excuse in which there will be no evil which is not required then it is legal as per Islamic law. For example, if one person is called from the royal court and that person did not want to visit the palace. Whether it is against his habit or where there will be not required to hear and involve in the backbiting of the others. Or his daily recitals will be left. So he sends his slave there. That slave boy who should say by putting his hands on the wall that Khaja Sahib is not there. And sign in the heart towards his hands. Or Khaja rode on the horse. And the people will go from there and said that Khaja becomes ridden. Then such an excuse is good. But that excuse is required for evils and which is illegal as per Islamic Law. The two examples are found in the Holy Quran. And which are legal as per Islamic law. In the story of Prophet Ayub if there will be penal ordinances of Islam established then it will be cruelty. And if did not do then there will be swearing, which will be becoming compulsory. And which is prohibited and which is found in the story of Prophet Dawood. There is came command of Allah for his nation for not fishing on a Saturday. And in those days there was Saturday which was worshiping day. Like Fridays of this time. The nation has made an excuse in this matter by digging pits on Saturday in which fishes will come there and fallen on them and pits will be full on Saturday and they will be used to collect fishes on Sunday.

The deed without show: Regarding the deed without show it is said that “ One darwesh who was busy in the reading of the Holy Quran. And he has seen that one thief which has entered into the house. And hear of him, he began reading in loud sound. When the thief has seen that somebody is in a wake-up condition in the house so he left the house. Then there was the overwhelming condition upon darwesh and he has seen that there was established the day of the judgment. Then there was given the order to weight the deeds of mankind and that darwesh’s reading of the verse in loud voice is not weighted. The darwesh told that this verse is also read by me. It was said to him that “This verse you have not read for Allah.”

He said whatever any deed, may be even small but in which there is required much sincerity. One day one darwesh has brought firewood from the jungle for the shrine building. He was making fire with those woods, but he could not succeed in producing fire. When there was inquired in this matter, then it was found that while bringing firewood he has taken resting with the wall of the shrine building of Hazrat Zainuddin on his way.

· Qazi Saderuddin who was the Islamic jurist of the capital city, Delhi and who disciple of Hazrat Zainuddin and he said that “ If the endeavours of all Shaikhs will be weighed in the scale, then one side of the scale of the endeavours of the last prophet of Allah will be more. And in spite of this, he has the courage and there was less power in his chest.”

Death : Shaikh Zainuddin on a Sunday on the 25th Rabbil Awwal in the year 771 Hegira at the time of Asar prayer he has left this mortal world. From word Malaz his chronological date of death is calculated. During the illness of death, he used to drink only water and has stopped eating food entirely, and

during that period he used to perform all prayers by standing. And he did not leave any Sunnah (Sunnah (Arabic سُنَن Suna also Sunnah or Sunnat, is that constitute a model for Muslims to follow. Sunnah is separate from Hadith (the verbally transmitted record of the teachings, deeds, and sayings of the Prophet by some of his assumed companions) and Sunnah is what all the Muslims of Prophet Muhammad's time, evidently saw and followed and passed on to the next generations, without any doubt.), supererogatory and desirable prayers. And he used to fix the turban on his head by standing. One person told him that during your this time condition of standing is not applicable to you. He said he is following the saying of Hadith (a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran any of the sayings from the Hadith.) And its meaning and interpretation are as follows.

“That one fixes his turban by sitting and fix his trouser string by standing then for that person Allah will send upon him such calamities for which there are no remedies.”

During this period one person told him that to go to your house of Doulatabad as the hills of Rouza are very cold. Then he said that, “Let him live at the shrine building of my Shaikh. As at last people will bring him here.” And he recites one couplet and its meaning and interpretation is as follows.

“If there will be taken Sadi’s funeral in the lane of his beloved then what will be best that life and with a good name and how it will be such felicitous death.”

On the death of Khaja Sahib, Shahabuddin servant, Shaikh Burhanuddin’s some disciples for example Shamsuddin Fazalullah and Moulana Tajuddin Ahmed, etc., were present at

that time. Moulana Shahabuddin, who said to him that companions want to say something. And if there will be permissible, then they can request in this matter. Then he told that he has understood. Then disciples have explained that to say his final advice. And appoint some person as his caliphate and advice is blessed work. And Shaikh of Islam Burhanuddin has done his final advice. Shaikh was silent. And he did not appoint someone as his caliphate and did not give permission for making any persons for making disciples. When the time of Asar prayer time came then there was prevailed condition of unconsciousness upon him for some time. Moulana Shabuddin who was a servant held his foot. And told him “Oh Hazrat Asar prayer time has started.” As soon as these words were heard by his ears, then he has gone on the prayer mat upon preparation. And performed the prayer completely. After performing the obligatory prayer, he has put his head in the prostration. And he has left this mortal world. Here there is half couplet and its translation and interpretation is as follows.

“If anybody will die then die by such death.”

Permanent sleeping place: Which is situated in the compound of the Rouza area and separate from the tomb of Hazrat Burhanuddin Gharib in another tomb.

9.Shah Jalal Ganj Rawan

He is among holy saints and included special holy persons of the court of Allah. About his arrival in the area, it said that he was arrived before Chisti Sufi Saints. It is said that his books of

sayings which were damaged by the passing of the time. So for this reason his biographical details are not available. But his piousness and saintliness are there and which is recognized by one generation to another generation. Today his tomb of light is the centre of the revelation of the light and felicity. It is Qibla of the people seeking wishes and desires. The building of the shrine is tall. And it is located in the fine atmosphere at the edge of the hill. And which situated opposite of the one large and deep water tank. And which is challenging about being the same status as the sea. There are found at the four sides of the water tank on the strong stone wall of steps. In the rainy season, there will prevail special conditions in the fine atmosphere place.

It is said that he is that Shah Jalal who is known as Shah Jalal Tabrizi and his details are found in many Sufi Chistia books and who, upon his dispute with Hazrat Najamuddin Sughra of Delhi and who left out of Delhi city and this event is not correct. Because Shaikh Jalaluddin Tabrizi, who left Delhi and he has gone to Bengala and from there he has gone on his travel to another world. And Shaikh Abdul Haq, who has mentioned in *Akhbar Akhyar* that his tomb is situated in Bengal and from his mausoleum there will be obtained favour by the public there.

Shaikh Ghousi Hasan in *Gulzar Abrar* and Shaikh Abul Fazal in *Akbarnama* and they have mentioned that his mausoleum is situated in the Bander Dev Mahal in Bengal.

10. Shah Khaksar

He has born in Bijapur. He belongs to the Syed family (a Muslim claiming descent from Muhammad, especially through Husayn, the prophet's younger grandson.) and his link of

devotion connected with Hazrat Abdul Quader Jilani. And the details as follows.

Shah Khaksar disciple of Shah Mahtab and who is the disciple of Shah Muntaqab and who is the disciple of Ruakanuddin Nori and who is the disciple of Shah Aman Allah and who is the disciple of Shah Saderuddin and who is the disciple of Shah Badruddin Haqqani and who is the disciple of Shah Abdul Wahab Muheram Zada and who is the disciple of Shah Abdul Rahman Konainzada and who is a disciple of Syed Nasim Saheb Dost and who is the disciple of Syed Zainal Abideen and who is the disciple of Syed Abdul Razzaq and who is the disciple of his father Hazrat Shaikh Abdul Quader Jilani.

Hazrat Shah Khaksar: Who has the nature of Majzub (Majzoob refers to that state of being immersed in the inner plane and divorced from the outside world.) and the mankind who has much devotion in his service. He has settled down on the hill tracts of holy Rouza. During the middle rule period of Aurangzeb Alamgir, he has left this mortal world. He was buried in his hermitage. Today his shrine building is situated on a very clean spot. During the season of the cloud and rain, the area of this place's situation will be another type. In all Rouza hilly tracts, there will be no growth of such quality of the grass like the grass which grows in the place of Hazrat Shah Khaksar. There is situated one beautiful water tank in this area. And at the corner, there are situated mountains. At the source of the water, there was constructed one high wall there. Here in the season of rain, there will be found the strange beautiful scene in the water tank like in the season of green there is one mirror or there in the ring of made of enamel work and it is fixed one diamond and from this water tank there is dig one big canal which is brought

to Rouza area and there is available water supply from this canal to a large portion of the city.

It is to be noted that Sultan Aurangzeb's grave is situated in the hermitage of Hazrat Zainuddin. This king of higher status's details is such bright, so the pen's tongue is in the helpless condition. And he was born in 1017 Hegira year and he was sitting on the throne in the year 1069 Hegira and Zal Haq is its date of chronogram. He left this mortal world in the year 1118 Hegira. And Alamgir Raft Jehan is the date of chronogram. At that holy place, there were buried two Nizam al-Mulk. One is Nizam Al- Mulk Burhan Shan the ruler of Ahmednagar. And his complete details have been written by the historians. And he died in the 961 Hegira year. Even though the bones of the body were shifted to Karaba in Iraq, but remaining body parts are buried in the grave. And on his grave, there was build one tomb and which is still found. During this year Sultan Mahmood Ruler of Gujrat and Sultan Islam Shah ruler of Delhi left this mortal world. The famous historian Farista's father, Ghulam Ali ,who has written three couplets about three of them and its translation and interpretation is as follows.

Three Khusro who were went on the way of downfall
 Who was known for justice left for the land of India
 One is Sultan Mahmood, who is the ruler of the Gujrat
 He himself, who was very young like his kingdom died
 Second one Islam Shah, who was the famous Delhi ruler
 In India, he was well known for status and big position
 The third is one Nizam Mulk Bahri, who was known
 And he was called as Khusro of his time in the Deccan
 What you are asking about the date death of three kings
 This was the downfall of kings who were like king Khusro

Second is Nizam Al-Mulk Asif Jah Bin Ghaziuddin Feroz Jung Bin Abid Khan (May Allah bestow peace upon all of them). When the flag of the Muslim ruler began to wave and from that time there was no such ruler like which is not sitting on the throne of the kingdom. The star of the luck of such a ruler and whose star of the luck which was in higher stages. He has been prime minister since the rule of Sultan Aurganzeb to Sultan Mohammed of the Mughal kingdom. And in every period he was a strong pillar of the kingdom as well as he was prime minister of the caliphate. About a period of 30 years, he was administered to all provinces of the Deccan. Those countries which were ruled by well-known kings from the river Narbada to Sisbandar which were come under these countries of the Mughal kingdom. He has got such victories for which there will be surprised to great and brave warriors. For deserve persons, he has granted estate and Mansab (post). Syed and learned persons who were arriving from Arabian countries, Mawar Nahar, Khorasan, Ajam (Persian), and Iraq. And Shaikh persons upon hearing respecting of learned persons who were arriving in the Deccan area. And from his general favour who have got their share as per their luck.

Birth: He was born in the year in 1082 Hegira and his rule of the Deccan governor period started from the year 1132 Hegira. He left for the visit of the garden of Eden on 4th Jamadil Akhir in the year 1161 Hegira on Sunday at the last time of Asar prayer time from sournding of Burhanpur from his tent. And his holy corpse was brought to the holy Rouza area and he was buried at the foot side of Hazrat Burhanuddin in the direction of Qibla. When he will find time from expeditions of the kingdom, then he will pay attention to the writing of the poetry. And his

pen name was Asif. During that year Sultan Mohammed Shah of India and Etamadoula Qamaruddin have left this mortal world.

As per the same names of Nizam Al-Mulk and there where the disease was the same. And the fate of the three pillars of India, which was the same. And then there will be the same as per one and tens and the name of the first history writer and history writer of a later period will be the same and which is strange and by chance only.

On a conscious person's conscience of the mirror and it is apparent that there will be different reasons for the compilers in their books. The synopsis of those reasons are available there and if any pious, who will pay attention to this book, then he should remember the writer of the book in his prayers. This matter will look better when the reader able to know the details of the compiler. So this person of hermit's abode who is mentioning the readers his loneliness.

Ghulam Ali Azad Bilgrami



KHULDABAD CITY

Ghulam Ali Azad Bilgrami: Who had the lineage Genealogy with Hussaini and from the origin of Wasti. And from birth and origin, he belongs to the place of Bilgram. And as per religion, he is Hanfi and a follower of the Chisti Sufi method. He was born on 5th Safar in the year 1116 Hegira. Since childhood, his education was started. He was studied books of the syllabus from start to end by the teacher and research scholar Mir Tufil Bilgrami and he has studied in his circle of teaching about the dictionary, Hadith, the biography of the prophet, arts of the

literature, etc., an acquisition which he has done by his grandfather and his teacher Abdul Jalil Bilgrami (May Allah provide perfume to his resting place). Uroz (prosody) and Qafia (rhyme) some arts of literature by the late Mir Syed Mohammed Khalaf Al-Sadiq which he has obtained in his higher service. In the year 1137 Hegira, he went into the service of Syed Al-Arifian Mir Luft Allah well known as Shah Ludha Bilgarami and pledged on his hands. And in the year 1150 Hegira and its chronogram date are Safar Khair. And he has left Bilrgram with the intention for his journey to pilgrimage of Makkah in the year 1151 Hegira and its chronogram date is as phrase of a number of the Amal Azam and this great felicity was available to him. In Madina (there was a blessing on the personality of light). And wherewith Hyatt Mohammed Sindhi Madani (May Allah increase his life and give us favour from his felicity) and in his service learned a recitation of Sahih Bukhari, Sihah Sitta books, and permission of the other Hadith books have been obtained by him there.

In Makkah by Shaikh Abdul Wahab Tantavi Masri Makki who died in the year 1157 Hegira (May Allah lighten his grave) and has obtained his company and has obtained some benefits of the knowledge. In the year 1152 Hegira as per phrase chronogram date Safir Bakhir he was returned back to India. And by the port of Bander of Surat, he was entered into the Deccan area. And from that period still, he is living in this area from 1161 Hegira and spending an independent life till the writing of this book. And he is hoping that he should be added among the servants of the holy persons.

“ Oh, my Sustainer Grant thy forgiveness unto me, and unto my parents and you are protected in this world and protect in the hereafter. Make me Muslim and give me death and meet me with holy persons..” Praise is due only for Allah, the Fosterer of the worlds.”



Grave of Ghulam Ali Azad Bilgrami in Khuldabad

The link to the above book is as follows in the Urdu and English edition.

<https://khuldabad.wordpress.com/2013/06/12/allama-ghulam-ali-aazad-bilgerami-khuldabad/#comments>

<https://www.rekhta.org/ebooks/rauzatul-auliya-ghulam-ali-azad-bilgrami-ebooks>

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THE END.